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THE BLACK MONKS AND EDUCATION.

I.

The Rule of St. Benedict, crowded as it is with minute directions for the life of the monk, contains only a few short references to anything in the way of educational or intellectual work. In Chapter forty-eight "Of the daily manual Labour" we read, "Idleness is the enemy of the soul; and hence at certain seasons the brethren ought to occupy themselves in the labour of their hands, and at others in holy reading." Then the rule goes on to apportion the time for each of these occupations according to the horarium for the summer and winter months respectively. The period allowed for reading varies roughly between two and three hours, according to the season, while that allotted to manual labor is three or four times as long. In Lent the time for reading is lengthened by an hour; for, says the Saint, "In these days of Lent let each one receive a book from the library, and read it all through in order. These books are to be given out at the beginning of Lent." Moreover, "On Sunday let all occupy themselves in reading, except those who have been appointed to the various offices. And, if anyone should be found so ignorant and slothful as to be unwilling or unable to study or to read, let some task be given him which he may do and so avoid idleness."

At first, probably, the number of those unable to study or to

read was not inconsiderable, for, in Chapter thirty-eight "Of the weekly Reader," it is expressly provided that "the brethren are not to read . . . according to their order, but only such as may edify the hearers;" while the brother chosen as reader for the week must "ask all to pray for him, that God may turn away from him the spirit of pride."

Now it is a recognized fact that, within a few generations of St. Benedict's death, we find his monasteries the only homes of learning and education, and so it is but right to ask whence came the influence by which the relative positions of manual and mental labor were practically reversed.

Some three or four years before St. Benedict's death the old politician, Cassiodorus, himself an exact contemporary of the great monastic legislator, had retired in disgust from public service. "The dream of his life," writes Professor Hodgkin, "had been to build up an independent Italian state, strong with the strength of the Goths, and wise with the wisdom of the Romans. That dream was now scattered to the winds. Providence had made it plain that not by this bridge was civilization to pass over from the Old World to the New. Cassiodorus accepted the decision, and consecrated his old age to religious meditation and to a work even more important than any of his political labors . . ., the preservation by the pens of monastic copyists of the Christian Scriptures, and of the great works of classical antiquity."

Of course there had been learned monks before the time of Cassiodorus. Pelagius, Nestorius, Eutyches, all 'intellectuals' to the point of heresy, had evolved their misshapen systems in the cloister. Again, on the side of orthodoxy, the very type of the learned scholar is to be found in St. Jerome, a monk himself and probably the most eloquent apologist the monastic state has ever had.

Upon the whole, however, though the idea of using the monastery as a place of literary toil and intellectual activity was by no means new, Cassiodorus seems certainly the first to have used it for this purpose both systematically and on an extensive scale. Such an idea was entirely in harmony with the spirit of St. Benedict's rule, although it is certainly not

formulated therein, and Cassiodorus, as he grows eloquent over his monastic *Scriptorium* might be writing a commentary on the words of St. Benedict "*otiositas inimica est animae.*"

Monte Cassino, the home of St. Benedict's later years, is in Campania, some two hundred and thirty miles north of Squillace where Cassiodorus founded his two monasteries, and directly on the main road from that place to Rome. The old statesman must have passed beneath it time after time in the course of his long public career, but there is no indication to be found in his writings that he ever even heard of his great contemporary the 'Father of Monks' whose work was destined to so completely absorb his own.

Strange as this may be, however, it is but one more instance of the extent to which Providence took possession of the labors of these two men. Born in the same year, 480 A. D., the one at the age of sixteen fled from a world which he feared would be too strong for him, while the other left it at sixty confessing that his whole life's work had failed. Both sought sanctuary in the cloister. Probably as they did so, nothing was farther from the mind of either than that the result of their joint action was to be the reconstruction of the world they had abandoned.

For it is the spirit of Cassiodorus, regulated and developed by the discipline of St. Benedict, which produced the monastic idea of education, the monastic schools, writers and teachers. No one suggests that these teachers and writers were all of them scholars of exceptional ability. It is easy for us to criticize their ideas, and to smile at the homeliness of their methods. But, when all is said and done, it is to these men who loved learning for its own sake and for the sake of Him who is the source of wisdom, that we of to-day are indebted for the preservation, not only of the Sacred writings, but also for all that survives to us of the secular literature of a civilization from which they fled as it sickened and passed away.

It must be owned that, with regard to the kind of labor which should occupy a monk chiefly, the practice of the seventh or eighth century differs not a little from the theory as laid down by St. Benedict in his rule. The question as to whether

or no this difference implies a change in anything essential involves a short enquiry into the fundamental principles of the monastic state.

At the very outset, in the Prologue to his rule, St. Benedict reminds the monk of the prime purpose of his life, viz., "that thou mayest return by the labor of obedience to Him from whom thou hadst departed by the sloth of disobedience." "We must there establish a school of the Lord's service," he continues later in the Prologue, "so that never departing from His guidance, but persevering in His teaching in the monastery till death, by patience we may share in the sufferings of Christ, and so may deserve to be partakers of His kingdom."

All the provisions of the Holy Rule; the three vows of stability, conversion and obedience, the prayer both public and private, the manual labor, silence, fasting and penance, all are enjoined to the one end, that by them the monk may return to a perfect obedience of the law of God from whom sin and disobedience has led him away.

There is here no notion of founding an "Order." St. Benedict has in his mind no special need of the Church to which his children shall minister. He is merely laying down a few directions, "a little rule which we have written for beginners," he calls it, to help any who may find it helpful, that "by observing it in monasteries, we may show ourselves to have some degree of goodness of life and a beginning of holiness." Nothing could be more general, more fundamental than the words in which he encourages his disciples to perseverance. "Let them most patiently endure one another's infirmities whether of body or of mind. Let them vie with one another in obedience. Let no one follow what seemeth good for himself but rather what seemeth good for another. Let them cherish fraternal charity with a pure love, let them fear God, let them love their Abbot with sincere and humble affection, and let them prefer nothing whatever to Christ."

Most men know how hard it is to apply the broad principles of Christian ethics to the petty details of everyday life. It was precisely to make this application easy for his monks that St. Benedict's rule was written. Every man who seeks his true

vocation asks himself the same question, "Where shall I, personally, be best able to serve and love God best?" In St. Benedict's time no small number found the answer, "In the cloister," and it was the saint's privilege to set down the main outlines which that service of love should take.

In St. Benedict's system there are two primal motives, labor and prayer: and from the union of these two a third proceeds inevitably and that is the love of God. The day begins with prayer: the tools and farm implements are brought into the choir and blessed, and at frequent intervals the round of labor is interrupted that the *Opus Dei* may be resumed in another of the Canonical Hours, and when night comes the dual service is completed with the office of Compline which many authorities hold to be the Saint's personal addition to the Divine Office.

Such a life, lived for the most part in silence, amid surroundings of a stern simplicity, would soon exhaust the endurance of any man if it were not sanctified and ennobled by the motive of love. Life for a monk means obedience, and in obedience the will of the servant is one with that of his master, and the union of wills is love. No one understands better than the monk those words of the beloved disciple, "greater love hath no man than this, that a man lay down his life." Finally, that this obedience of the monk's will to that of God may be as simple and direct as possible, St. Benedict writes, "The Abbot . . . is considered to hold in the monastery the place of Christ, since he is called by His name."

The purpose of the monk then in leaving the world is that he may live his life through in an obedience, as nearly perfect as possible, to Him whose kingdom is not of this world. As to the particular species of work which his Abbot gives him to do, that is the Abbot's affair, not the monk's. It is all one to him, manual labor or mental, pleasing or repugnant, his own will is sunk in the will of Christ and the Abbot fills Christ's place in the monastery. Nay, St. Benedict even legislates for the circumstance of his being ordered to do something impossible; "Let him seasonably and with patience lay before his Superior the reasons of his incapacity to obey, without showing pride, resistance or contradiction. If, however, after this

the Superior still persists in his command, let the younger know that it is expedient for him, and let him obey for the love of God trusting in His assistance."

Once, therefore, it is fully realized that the Rule of St. Benedict is not concerned with an "Order," but with a state of life, all the apparent inconsistency of the change from manual to mental labor vanishes. It remains, however, to explain why this change took place or rather what the circumstances were which led to the latter gradually supplanting the former in the almost imperceptible growth and development of the Western monastic system.

Of all the seventy-three chapters of the Holy Rule none is more surprising to the modern mind than chapter fifty-nine, "Of the sons of nobles or of poor men who are offered," it reads as follows: "If, perchance, any nobleman shall offer his son to God in the monastery, let the parents, should the boy himself be still in infancy, make his promise (*petitionem*) for him as aforesaid;¹ and let them wrap the child's hand and the promise itself, together with their oblation² in the altar cloth, and so offer him. With regard to his property they must in the same promise declare on oath that they never, either personally, or through any one else, or in any way at all, will give him anything or be an occasion of his owning anything. Or else, if they be unwilling to do this, and wish to offer something as an alms to the monastery for their own good, let them make a gift of whatever they will to the monastery reserving the income to themselves for life, if they so please. And by this means let all ways be barred so that no appearance (*suspicio*) may remain whereby the child may be deceived, which God forbid, and perish as we have known to happen. And in like manner also let those who are poorer do. But those who have nothing at all may simply make the written promise and offer their son with the oblation before witnesses."

¹ The reference is to the written schedule of profession—signed at the altar by the monk when he takes his vows, as detailed in the preceding chapter fifty-eight.

² *Cum oblatione*, that is with the offering of bread and wine, which the parents made at the offertory of the Mass in which their child was consecrated to God.

The children thus consecrated to God in the monastic state remained thenceforth in the monastery. Strange as it seems to us now, they were looked upon as being bound by the vows their parents made for them, just as fully as the ordinary monk was bound by the vows he made after his noviciate; and indeed we have no recorded instance where a child so offered and consecrated to the monastic state subsequently abandoned the cloister, though it is hard to think such cases can have been rare. Be that as it may, the child-monks were by no means few and, as they grew up their education had to be provided for; consequently, in meeting this need, the cloister of necessity developed into a school.

How long it was before the custom began of sending to the claustral schools boys not intended for the monastic state, it is very hard to say. There can be no doubt that when the great revival of religion came under Charlemagne the claustral schools extended their activities enormously, and some authorities have even gone so far as to assert that, before that time, no boy not intended for the monastic state was ever admitted into them. In view of the scarcity of evidence on this point, it is quite futile to dogmatise either way, but since apparently in Charlemagne's day the admission of many non-monastic pupils was effected without opposition on the part of the monastic authorities, it is probably the case that this class of scholars was not unknown in the preceding period.

The formal system of education followed in these claustral schools seems to have been remarkably uniform all over Europe. It was the old curriculum of the *Trivium* and *Quadrivium*, or study of the Seven Sciences which, formulated ages before by the great heathen philosophers, had been adopted later by the Church largely through the influence of St. Augustine who describes it in his *De Ordine* as the fitting and sufficient preparation for theological learning.

Before proceeding to give its details, however, one other point deserves to be noticed. Children are proverbially impressionable. The children of the monastery, living always in an atmosphere of a very special type, the *summa quies* of monasticism, would naturally develop a special monastic cast of character.

The unvarying routine, the frequent services, the gradual procession of the liturgy throughout the year, all these would be so many educating influences at work to form a monastic character in the child of the promise, training him unconsciously in a kind of noviciate *after* the vows.

To this the education of the claustral school was superadded. The child-monk would not begin to be formally instructed until he reached his seventh year, but, without knowing it, he had been at school all his life and the cloister had been his schoolroom where, in St. Benedict's own words, he had been literally trained up in a "school of the Lord's service."

Already at seven years old the little monk would know the Psalter by heart, for this was a *sine qua non* for all ecclesiastics. It would be learned of course in the Latin version of the Church, which already in the Italy of St. Benedict's day was beginning to have an archaic taste in the mouths of those to whom Latin was a native tongue. Then, this great lesson mastered, the pupil entered the schoolroom proper and began upon his sevenfold course of study.

Part I, the *Trivium*, consisted of Grammar, Rhetoric and Dialectic, studied usually in that order, Grammar at any rate being always the first.

Grammatica, exclusively Latin, by the way, comprised:—
(a) Grammar and Syntax; (b) Style, studied chiefly for subsequent use when the pupil reached the science of Rhetoric; (c) Prosody and Accentuation: verse writing being a highly valued accomplishment, though usually of a type rather far distant from the best classical models; (d) Punctuation and Orthography, which would include practical work in the monastic *Scriptorium*; (e) Literary Commentary.

For the study of Grammar, the mother of all seven sciences, the manuals of Priscian and Donatus were most commonly used. The great Latin poets, rhetoricians, and historians were the models of style, the number and variety read being fixed by the limits of the monastic library. Virgil, of course, came first of all in popular esteem, Livy and Suetonius were perhaps the next favorites after Virgil, but it would not be difficult

to produce evidence for the study of almost all the great Latin classics.

Rhetoric, the next branch of the *Trivium*, seems to have been far more limited in its scope than the previous study of Grammar. Attention was confined strictly to the study of actual Rhetoric, and in particular to forensic Oratory. Preaching, as we think of it to-day, seems at first to have been practically unknown among the monks. No doubt his knowledge of rhetoric would unconsciously train the monk for the work of preaching, but it was for legal purposes primarily that he studied Cicero and Quintilian.

Dialectica, which completed the *Trivium*, comprised (a) Logic, and (b) Elementary metaphysics and psychology. Of these Logic was made by far the more important branch. Much time was spent over it and the subject was treated with the utmost minuteness. For Dialectic the favorite books were Aristotle's *Organon*, translated by Boethius, and Cicero's *Topics* annotated by the same hand. Besides these Porphyry's Introduction to the Categories of Aristotle, and the writings of Victorinus the Orator were largely used. Not unfrequently also the student would venture further afield in such works as Plato's *Timaeus*, the *Consolations of Philosophy*, by Boethius, and St. Augustine's *De Libero Arbitrio*.

Thus the *Trivium* was really a grounding in what is now called *litterae humaniores*, intended to educate and expand the mental powers *before* they were directed to the study of "Science," in the modern sense of the word, or of other more specialized subjects.

Part II, the *Quadrivium*, was subdivided into Arithmetic, Geometry, Astronomy and Music, the names being used in a somewhat different sense from what they convey nowadays.

Arithmetica: this was the science of number. Actual arithmetical science was then very complicated as the Roman, not the Arabic, system of numeration was used. For convenience in calculation use was made of a mechanical contrivance called the *abacus*. This was a table or board strewn with powder on which were traced columns proportionate in number to the extent of the sums to be multiplied or divided; units, tens,

hundreds, etc., each having their proper column. In more elaborate examples the table had grooves with sliding buttons instead of columns traced in dust.

The study of Arithmetic was undertaken very largely for the sake of the *Computum* or science of the ecclesiastical calendar, which involved also some knowledge of astronomy. Besides this much of the student's attention was devoted to the mystical significations of numbers. To us nowadays there is something rather childish and irritating in the elaborate interpretations of scripture based upon the mystical value of figures; but the fact that men like St. Gregory the Great literally revelled in this kind of exegesis shows clearly how differently it was regarded in the early mediæval centuries. At first the chief manuals of the science were those of Boethius and Cassiodorus, which were superseded later by the works of Ven. Bede, Alcuin, Abbo of Fleury and Gerbert (Sylvester II).

Geometria comprised merely the elementary portions of what is now called practical geometry. It consisted almost wholly of simple rules for the measurement of plane surfaces, and of heights and depths. Even Gerbert's treatise on the subject does not go beyond this.

Astronomia, as might be expected, was of a very primitive type. The current orthodox theory conceived of the earth as a plane, beneath the solid vault of the sky, which vault revolved from East to West completing one revolution every twenty-four hours. The Earth itself was regarded as divided into five zones, septentrional, torrid, equinoctial, foggy and austral. The student was required to know the signs of the Zodiac, the principal fixed stars, the planets, the solstices and equinoxes, and the movements of the Sun and Moon. Comets, which were known as "hairy stars" were regarded as portents, usually foreboding ill.

The popular manual on the subject was the Ven. Bede's compilation from Pliny and Denis the Little. In the twelfth century the works of Ptolemy, which had been in common use among the Arabs during the whole mediæval period, began once more to attract some attention in the West. For practical purposes the sole use made of the science of Astronomy was for

calculating the ecclesiastical calendar. It tended, however, to degenerate into Astrology as appears from many popular legends to be found all over Europe.

The idea of the monastic educators clearly was that science itself and scientific studies were for men and men only. It was necessary therefore that the mental powers of the student should be 'broadened and deepened and heightened' by the preliminary course of the *Trivium*, before proceeding to branches of study liable to do as much harm as good to minds which approached them without being trained and tempered by the previous systematic exercises.

Musica, the last branch of the *Quadrivium* was not the practical teaching of choir music. That was called *Cantus*, was taught by the Precentor and learned almost entirely by rote until the ninth century, when musical notation began to be used as an aid to memory. The Science of Music, which is here referred to, consisted in the study of the relation of sound to number, the laws of acoustic, the harmony of the stars and of creation. It was considered as the perfection and linking up of all the preceding sciences, and in it the student might spend many years of private study and speculation for, practically speaking, it amounted to the theory and practice of Mysticism.

Such in brief outline was the course of education which the claustral school offered, and it is worth notice how, but for the absence of Greek, it presents in the main very much the same features as did the Public School and University course of Europe until quite recent times.

The belief in the excellence of the great classical writers as a mental training; the postponement of all specializing until these were thoroughly mastered, and the relatively small value of the scientific portion, in the modern sense of the word, as compared with the classical one; all these are to be found in both the systems under comparison. Nor will the wise critic find much to quarrel with in the theory so far as it was able to go in the period of which we have been speaking. Nothing probably can be found comparable to the ancient classics as a mental training, and if the necessary time be given to securing

this first of all, it will not be found wasted when, later on, the attention is turned to more specialized or more scientific subjects. Of course if there is an absolute necessity of getting the earliest possible return in cash for what has been expended in education, then the complete ideal may have to be curtailed with the risk or the certainty of some intellectual jerry-building; but if it can be and is in fact carried through to completion, then the whole educational edifice, based on the firm pediment of ancient knowledge and completed with the latest attainments of science will produce a breadth of view and a sureness of mental grip which cannot be attained in any other way.

Beyond the curriculum outlined above the education of the monastic school would not go unless the subject were intended for the priesthood, or else displayed a marked aptitude for some special branch of study. The later branches of science or art would take one or other of the following forms.

Theology. Before the eleventh century this consisted almost entirely in the collection of authoritative texts from Holy Scripture and from the Fathers. These *loci* were arranged in order and explained or commented on literally, allegorically, morally, and mystically. Not a few such *catenae* of passages have come down to us, but nothing in the way of a regular system or of reasoned deduction from these premises seems to have been attempted before the time of Lanfranc.

The Learned Languages, Greek, Hebrew, Arabic and Chaldaic were all studied, here and there, by a few scholars. Such studies, however, were outside the usual course of education and can usually be traced to some special cause, such for example as the appointment of the Greek monk Theodore as Archbishop of Canterbury, and disappear rapidly with the removal of the exceptional circumstances which evoked them.

Civil and Canon Law claimed attention in most of the larger monasteries. As the great Abbeys increased in wealth and influence it was inevitable that they should be involved in disputes regarding their rights both civil and ecclesiastical. Moreover, the archives of these great monastic corporations soon came to be of the utmost importance in disputes relating to

real property, since their charters and records furnished valuable evidence, often the only evidence, as to the past history of families, lands, manors, etc. The chief authorities studied were Justinian, Denis the Little, the *Codex Canonum*, and, in the twelfth century, Gratian.

The Study of Medicine. The Jews were the physicians in highest repute during the Middle Ages, but in the monasteries much study was devoted to Celsus, Galen and Hippocrates. Herbalism also was both taught and practised, and the hospitals of the time were usually to be found attached to monasteries. Every house had its own 'Infirmarian' and the care of the sick has always been a special feature among the monks ever since St. Benedict ordered in his rule that "they be served in very deed as Christ himself."

The Fine Arts, lastly, especially Architecture, Goldsmiths' work, Painting and Illuminating, were held in the highest esteem in the monasteries. We have in Museums, Cathedrals and elsewhere such countless exquisite examples of monastic skill in these arts that it is difficult to realize that all this wealth of beautiful things forms but the merest fraction of the sum total of artistic creation turned out century after century by these skilful and untiring craftsmen. It is probably the case that what has perished by destruction, loss and decay would outweigh many times over the entire mass of mediæval art work now in existence, and of this far the larger portion was produced in the workshop of the cloister.

Enough has now been said of the general idea of education which prevailed in the monastic schools during the mediæval period, comprising the years often described as the 'Benedictine centuries.' It remains now to show how this educational idea worked out in practice and covered Europe with a network of monasteries, some great, some humble, but all in their degree contributing to carry on that work of re-casting a world in which the older civilization had perished, and in the process unconsciously evolving what is probably the most perfect presentment of the Church One, Catholic and Holy which the ages have ever seen.

G. ROGER HUDLESTON, O. S. B.

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NOTE.—It would be quite easy to construct a Bibliography of several thousand entries bearing on the subject matter of these articles. In compiling the present lists a selection has been made of those volumes, articles, etc., which the writer has found most useful, or which give full details of matters merely indicated in the text. In some cases a short note has been added to explain the special value or bearing of the work in question. It has been thought best to give a bibliographical list with each article, but the general works mentioned at the outset will not be again referred to, it being understood that they cover the subject more or less completely. The present list therefore includes for the most part works dealing with the subject in general, the later articles will have more special bibliographies for individual countries, schools, etc. Should it happen that lists aiming at completeness be desired they may be found in various Standard Bibliographies of which the following are perhaps the most useful.

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THE CATHOLIC GIRLS' HIGH SCHOOL; ITS AIMS AND IDEALS.

Historically, the High-school or Academy holds the primacy among our educational institutions. Our present elementary school system is of comparatively recent origin. The Universities of to-day can trace the story of their origins in the records of the mediæval universities of Paris and Bologna and Oxford. But four centuries before Stephen Langton¹ was the distinguished head of the incipient University of Paris, High-schools had sprung up under the fostering hand of Charlemagne in practically every Cathedral city of Europe. The Irish monks who flocked to the shores of continental Europe, "contempto pelagi discrimine" as a tenth century writer² puts it, nobly seconded the work which had been begun by Alcuin, the Father of modern education. The seven liberal arts which comprised the course of study in the cathedral and monastic schools of Alcuin's day were the forerunners of the enriched curricula which are placed before High-school pupils to-day. An institution which has served the cultural and practical needs of humanity for upward of eleven hundred years and still flourishes with the vigor of youth, must have aims and ideals which are worthy of study. It is to this subject, therefore, that I wish to direct attention in the following pages.

To attempt to assign any single object as the exclusive aim of High-school training would be a futile and unprofitable task. There are those who say that the function of the High-school is to impart culture, to lay broad and deep the foundations of a liberal education. Others there are who insist that such Academic training should be eminently practical and should fit the pupils for the immediate duties of life. The fact is that the purpose of Academic education is not simple but com-

¹"Gymnasii Parisiensis decus et rector;" Trithemius, CDXXIII.

²See Turner, *History of Philosophy*, p. 242.

plex, not one but manifold. Professor James, of Harvard, tells us that each person is composed of several selves, of a hierarchy of *mes*.³ There is the physical me, my bodily make-up; then there is the social me, which consists of my relations to the rest of the world, and finally there is the intellectual or spiritual me, the mind. Here are three selves, as it were, and Academic education must aim at the appropriate development of each and at the same time the harmonious development of all.

It will be seen at a glance that the arrangement of the High-school curriculum is a great and complex problem. And this problem, difficult in itself, has been indefinitely complicated by the attempt to provide an Academic course equally suited to boys and girls. The co-educational High-school is an educational blunder because the general aim of a girl's education is different from that of boys. True education means the natural development of our faculties, and all authorities agree that men and women differ characteristically in every organ and tissue and faculty.⁴ As Huxley once observed, "What has been decided among pre-historic protozoa cannot be annulled by act of Parliament." A condition which is inherent in human nature will not be altered by the decision of a school-board. Girls are not inferior to boys; they are simply different. The education of one is not suited to the needs of the other. The identical education of boys and girls must tend to feminize the boys and de-feminize the girls. No stretch of imagination can justify an education which aims to approximate the ideals, the lives and habits of women to those of men. Our Catholic education must aim to make boys more manly and girls more womanly. As Bishop Spalding says: "Nor gods nor men love mannish woman or a womanish man." The Catholic Church, therefore, with the wisdom that has always characterized her, has here anticipated the teaching of the most advanced pedagogy and has given her adolescent girls to the care of the devoted Sisters, while she places her boys under the firmer hand of manly discipline.

³ *Psychology*, I, 291-296.

⁴ "Our modern knowledge of woman represents her as having characteristic differences from man in every organ and tissue." G. Stanley Hall, *Adolescence*, II, 561. Cf. also, Shields, *The Education of our Girls*, chapters II and XI.

When we pass from the general to the particular aims of Academic training, the same truth is borne home to us with increasing conviction. The important physical changes which take place during the age of adolescence make it the primary duty of the school to provide for the health and physical constitution of the pupils. The attempt to subject girls to the same severe grind and strain which boys must be put through cannot but be productive of anæmic and nervous children who will never thank you for the intellectual training that has been purchased at the cost of their life's blood. This is the crime of contemporary education—the pitting of girls against boys in the class-room, between the ages of twelve and eighteen. The boys need constantly to be urged on; the girls are goaded on by the spurs meant for the boys, until their physical strength is stretched to the breaking point and there comes a physical collapse that not all the pharmacies in the world can repair. I think that we ought to baptize Hygeia, the old Greek goddess of health, and erect an altar to her in every girls' High-school.

Closely related to the hygienic aim of the school is the economic. The school is a preparation for life and life's problems. While our boys are in the trades' school or taking a course in industrial training in the High-school, our girls must pursue a course in domestic science. It is Professor Dewey⁵ who says that the correlation of studies in the High-school will never be effective until the studies are correlated with life. It is in the laboratory and workshop, in the class of industrial training and domestic science that the school is brought into touch with life. It was an old Jewish maxim that he who teaches not his son a trade doth the same as if he taught him to be a thief. If we cannot say the same of the mother who fails to instruct her daughter in domestic economy, we can at least declare with all emphasis that no girl is educated who is not a competent house-keeper. Our girls will not be asked as St. Paul was when he was in Jerusalem, "Canst thou speak Greek?" but she will be asked, Can you manage a household economically?

Above and beyond its immediate and practical utility, in-

⁵ *School and Society*, pp. 77-110.

dustrial and domestic training has an influence on the ideals of the pupil which is freighted with untold benefits to the individual and to society. There is no social ideal to-day so false and so pernicious as that which has given rise to the servant problem. There is no more damaging indictment that can be brought against the educational system of to-day than this, that it has fostered the idea that service is ignoble. We have had a generation of High-school boys who disdained to accept an apprenticeship in the industrial trades. No! They were not educated for that, and they have broken the hearts of their parents and have filled the penitentiaries with educated criminals. We have had a generation of High-school girls who knew little and cared less about the care of the household. Their chief concerns were the fripperies of dress and the trivialities of their social existence. They have been the source of the gravest of our sociological problems because young men of moderate income could not afford to marry them, or they have flooded the divorce courts because they were neither willing nor able to adjust themselves to the simple duties of the home. Industrial or domestic training in the school should give pupils a truer perspective in life; it should teach them that work and service are ennobling. It should spread the spirit of Him who was foretold by the prophets as the "Servant of Israel," who labored at the humble duties of the carpenter trade and who has left for His followers the sublime law of Service; "Whosoever shall be the greater among you, let him be your minister, and he that will be first among you, shall be your servant." This will be the solution of the greatest of our social problems, and here and not in the extension of suffrage nor other political machinery lies the hope of the future.

The cultivation of the intellect, the expansion of the mental faculties by appropriating the spiritual inheritances of the race, such is commonly conceded to be the crowning purpose of Academic training.⁶ It has been the dream of educators to

⁶ Thus Butler defines education as "a gradual adjustment to the spiritual possessions of the race." *The Meaning of Education*, p. 17. On this view the High School enjoys the primacy educationally as well as historically.

devise a universal High-school curriculum which would be administered impartially to all pupils and through which the maximum of intellectual culture would be imparted. It is a dream which can be entertained no longer. Such a curriculum might have been possible in a school devoted to a single social class before the wonderful expansion of knowledge which has come in these recent times. But in a condition such as obtains in America where the school must address itself to every social class, and in an age when the well-springs of knowledge are bursting forth on every side it is futile to talk of a one course High-school. We beg, too, respectfully to bid adieu to the educational theory that there are certain branches which possess an overwhelming disciplinary importance apart from their content.⁷ We must recognize that every department of knowledge has an educational value just in proportion as its subject matter opens the mental vision of the pupil to new realms of culture and creates in the heart a love for high ideals and an ambition to attain them. Interest, says Schurman, is the greatest word in education. And interest is created among pupils only by touching on responsive chords. There should consequently be a wide range of well organized courses open to the pupil. Interest is the difference between work and drudgery. And the motto of Academic training should be the maximum of work and the minimum of drudgery.

The Catholic religion touches life at so many points that it lends an added interest to the study of every department of knowledge. We are the heirs of all the ages and consequently in the study of history and literature and art we are simply entering into our inheritance. The study of Latin has gained very much in our American High-schools during the last ten years. For most pupils it is a subject of passing interest but for Catholics what a treasure house of sacred liturgy it opens up, what a wealth of noble literature it enshrines, what a spiritual inspiration it becomes not merely during school days but for life. In view of these facts it would seem the part of

⁷See the able discussion of this question by De Garmo, *Principles of Secondary Education*, chap. I, *passim*.

wisdom to introduce the literature of the Roman Missal as a substitute for the tedious rehearsal of marches and bridge-building that fills the pages of the *Bellum Gallicum*. Then in history! What Academic pupil will not delight in being introduced to a study of historical sources by a first-hand acquaintance with the Gospels, wherein is depicted with matchless skill the record of those thrice ten sinless years beneath the Syrian blue? And it is during the closing year of the High-school course that the student should become familiar with the fundamental principles of sound philosophy. This may seem to be forcing advanced studies into the High-school, but it is simply initiating the pupil into the bracing and invigorating atmosphere of thought which every educated Catholic must breathe. And in advocating these studies for the High-school one can take refuge under the mantle of the Father of Academic education, Alcuin, who wrote a commentary on the Gospel of St. John at the instance of two young ladies who attended his classes and dedicated a treatise on the nature of the soul to another young woman in his school.⁸

Such are the commonly accepted aims of Academic training. But in the Catholic scheme of education there is another element; there is the culture of the spiritual self. And just as the soul permeates the body and gives life to every organ, so all other aims of the school must be permeated and transfused with the spiritual ideal. It is the religious ideal that gives balance and harmony and proportion to every detail of education. Education does not consist merely in acquiring knowledge; it consists far more in the formation of ideals. The ideals of boys should be noble men and the ideals of girls should be noble women. And the ideal of the eternally womanly is noble only when it is spiritual. It is not to be found in such masculine types as George Eliot, George Sand or Charlotte Brontë. The eternal womanly is not an iridescent dream. The best of women enjoy perennial youth. Legend says of our Blessed Lady that her bodily frame never aged, and it is true

⁸See *Epistola ad Sororem et Filiam*, Migne, P. L. tom. C. col. 737, and *De Animæ Ratione Liber ad Eulaliam Virginem*, P. L. tom. CI., col. 639.

of those who model their lives on hers that their hearts never lose the sweetness and bloom of adolescence.

Education is a question of ideals and it is herein that the Catholic Girls' High School has a world of advantage. Has it not been the Catholic ideal of womanhood that has created the Christian home, the foundation stone of our civilization? In several schools that we know the Alumnae have founded a "Library of Notable Women" for their Alma Mater, wherein will be gathered the record of woman's contribution to human progress, the *Gesta Dei per Feminas*. What names, think you, will be found in the register of that Library? Will it include the list of masculine women ending with Emma Goldman? No! It is not by the seed of such as these that salvation is brought to Israel. The ideals of true womanhood are the virgins and mothers whom the Catholic Church has raised to her altars. They are the countless virgins consecrated to social service, nobly giving their lives for the orphan and the magdalen, the aged and infirm, or devoting themselves to the work of Christian education. They are found in the glorious succession of noble mothers from the Holy Mother herself to the humblest Christian mother to-day who is rearing her family in the fear and love of God, whose children will rise up to bless her, for in a nobler sense than that intended by the mother of Gracchi she will present them as her jewels before the throne of God.

You cannot over-estimate the value of this noble ideal in education. John Ruskin has borne eloquent testimony to the worth of the veneration of the Madonna. He writes: "There has probably not been an innocent home throughout Europe during the period of Christianity in which the imagined presence of the Madonna has not given sanctity to the duties and comfort of the trials of women; and every brightest and loftiest achievement of the art and strength of manhood has been the fulfillment of the poor Israelite maiden's, He that is mighty hath magnified me." And listen to what a great American psychologist, a non-Catholic, has to say in discussing this very question of the ideals of a Girls' High School; Dr. Hall, Pres-

ident of Clark University in his work on *Adolescence*⁹ writes: "I keenly envy my Catholic friends their Mariolatry(!) Who ever asked if the Holy Mother whom the wise men adored knew the astronomy of the Chaldees or had studied Egyptian or Babylonian and who has ever thought of caring? We cannot conceive that she bemoaned any of the limitations of her sex, but she has been an object of adoration all these centuries because she glorified womanhood by being more generic, nearer the race, and richer in love, pity, unselfish devotion and intuition than men. The glorified Madonna ideal shows us how much more whole and holy it is to be a woman than to be artist, orator, professor or expert. The Madonna ideal expresses man's highest conception of woman's true nature."

By a wonderful miracle and a marvellous condescension of God's Providence, she who has been called blessed by all nations is at once the model and highest ideal of mother and maiden, of maturity and virginity. Here is the ideal which elevates the Catholic Girls' High School above the aims which dominate secular education; it is the wonderful influence that makes our schools to be what it has been finely said they ought to be; true workshops of the Holy Ghost.

And, herein, and not in any attempt to approximate the lives of women to those of men, not in any self-appointed task of lifting

"The woman's fallen divinity
Upon an even pedestal with man,"

but in the cultivating and fostering of this noble womanly ideal, consists the richest privilege and the crowning glory of the Catholic Girls' High School.

EDWIN V. O'HARA.

PORTLAND, OREGON.

⁹ *Adolescence*, II, 646.

THE ENGLISH MIRACLE PLAY.

Boswell stands sponsor for the statement that Samuel Johnson loved the Old Black Letter Books since they were rich in matter although inelegant in style. For precisely the same reason, the *Literati* of to-day are beginning to make the Middle Ages the basis for liberal investigation. We have come along so far in this that no writer of scholarly attainment can be found repeating, page upon page, the worn-out stories of forbidden Bibles, wicked clergymen, and benighted Christians.

Especially is this true in the present active interest shown by recent writers in regard to the English Miracle Plays of the thirteenth, fourteenth and fifteenth centuries. So many facts are at hand illustrative of the true condition, both moral and social, of the great body of English speaking people, that former writers such as Warton and Sharp, who in their time were considered courts of final appeal in matters of literary history, are now read with due allowance for their many but perhaps pardonable shortcomings.

It is a source of joyful satisfaction to every Catholic to see the change of attitude which non-Catholic scholars have been forced to assume in the added light of more scientific research work. Mr. William Hone, who in 1823 published his celebrated essay: "Ancient Mysteries Described," does not hesitate to say the following concerning the development of the Church during the Middle Ages: "Suddenly acquiring power and finally assuming infallibility, observing pagan feasts as religious festivals, consecrating heathen rites into Christian solemnities and transforming the non-observances of primitive simplicity into precedents for gorgeous ceremonies, the Church blazed with a scorching splendor that withered up the heart of man."¹ This is in perfect keeping with Dr. Maitland's estimate of popular sentiment with respect to the *Dark Ages*: "I believe

¹ Hone, *Ancient Mysteries Described*, p. 154. London, 1823.

that the idea which many persons have of ecclesiastical history may be briefly stated thus: That the Christian Church was a small, scattered, and persecuted flock until the time of Constantine, that then at once as if by magic the Roman world became Christian, that this Universal Christianity, not being of a very pure, solid or durable nature, melted down into a filthy mass called Popery which held its place during the dark ages, until the revival of pagan literature, and the consequent march of intellect sharpened men's wits and brought about the Reformation; when it was discovered that the Pope was anti-Christ and that the saints had been in the hands of the little horn predicted by the prophet Daniel for hundreds of years without knowing so awful a fact, or suspecting anything of the kind." ²

The rejection of such prejudice by most modern scholars is a triumph for the Catholic position. It has proven especially useful in presenting the English Miracle Play in a proper light. So much depends upon the viewpoint in interpreting Mediæval Drama that some attempt at historical accuracy is acknowledged to be necessary for even an approach to the subject. Dr. Davidson in his Yale Doctorate Dissertation, *Studies in English Mystery Plays*, hints at this when he says: "Literary motives know no national boundaries; therefore, it is not surprising that we find our English plays in close connection with the French and can watch in Italian and German the action of the National spirit under diverse literary influences upon a common literary material. But this inheritance came from the mother church. The church of the middle ages was the conservator of letters. A spirit of devotion produced the church drama. A comprehension of this drama within the church and of the causes that gave rise to it can be gained only through the study of the liturgy and its sources, which, in turn, leads us back to the foundation of the church itself." ³

It will be the work of many years to fill out in a satisfactory manner the outline above indicated. The Old English

² S. R. Maitland, *The Dark Ages*, p. 217. London, 1890.

³ Chas. Davidson, "English Mystery Plays," see *Transactions of the Conn. Academy*, Vol. 9, p. 295.

Text Societies grind slowly and until each phase of the vast study is investigated by specialists the plan must remain incomplete. But this need not prevent a reasonably accurate knowledge of the general facts relative to the Plays. The subject is an interesting one to every Catholic for it tells the story of the earnest solicitude of the Church for the instruction and edification of her children.

Some confusion has arisen owing to the indiscriminate use of the words "Miracle" and "Mystery" as applied to the Mediaeval drama: Warton⁴ does not adhere strictly to Matthew Paris who classes all *specula* under the general name "Miracle Plays," but there is little doubt that such application was the one commonly in use. Collier is convinced that "Their proper designation is Miracles or Plays of Miracles" and in concluding an historical note on the subject he says: "The compound term of Miracle-play seemed to me best adapted according to the old authorities to express briefly the origin and nature of the representation."⁵ Those who differentiate them have in mind the subject matter which they present. Ten Brink speaks of "Mysteries which grew out of the Christmas and Easter festivities," and of "Miracle Plays which were acted in honor of the saints."⁶

The discussion is thus referred to by Mr. Pollard: "The word *miraculorum* in this quotation (cited by him just previously) and the phrase *quem miracula vulgariter appellamus* used by Matthew Paris in writing of the play of St. Katherine, reminds us of a distinction between Miracle Plays and Mysteries of which a great deal is made in all text-books of English Literature, but which in England had no existence in fact during the centuries in which the sacred drama chiefly flourished."⁷ He quotes Professor Ward as saying: "Properly speaking Mysteries deal with Gospel illustration of the prophetic history of the Old Testament and more particularly of

⁴Thos. Warton, *History of English Poetry*, p. 157. London, 1781.

⁵J. P. Collier, *English Dramatic Poetry*, Vol. 2, p. 123. London, 1831.

⁶Ten Brink, *English Literature*, Vol. II, p. 235. New York, 1893.

⁷Alfred W. Pollard, *English Miracle Plays*, Introduction, p. xix. Clarendon Press, 1904.

the fulfilling history of the New, the central mystery of the Redemption of the world as accomplished by the Nativity, the Passion and the Resurrection. Miracle Plays, on the other hand, are concerned with incidents derived from the legends of the saints of the church.”⁸ Mr. Pollard continues: “The distinction in itself is, as Professor Ward remarks, a legitimate one, but it is rendered rather confusing by the fact that while in England we have no single extant example of a pure Miracle Play as thus defined, all dramatic representations on this subject were called by this name, and the word mystery is said to have been first applied to them in this country by Dodsley in the preface to his collection of Old Plays, early in the 18th century.”

The English Miracle Plays—to adopt the more ancient term—were based upon the scriptural narrative, the apocryphal evangelia and the mediæval legends. Since their mission was principally a didactic one they strove to represent the divine plan of creation, redemption and final reward. Each cycle aimed to be a complete treatise of popular theology. Usually the first and second play represented the creation of the world and the fall of Lucifer; the second, the creation of Adam and Eve; the third, the temptation of our first parents and their fall, and thus through the history of God’s relations to mankind, closing with the dreadful day of doom, the last judgment.

Dr. Gayley⁹ has written an instructive chapter on the historical order of these dramatic cycles. What he calls the “Great Cycles” are: the York Cycle, composed between 1340 and 1350, which contains forty-eight plays.¹⁰ The Wakefield or Townley Plays (sometimes referred to as Widkirk, Woodkirk)¹¹ are thirty-two in number but their dates and origin are still much disputed. Dr. Gayley quotes Mr. Pollard¹² as giving at least

⁸ A. W. Ward, *English Dramatic Literature*, Vol. I, p. 23. New York, 1899.

⁹ C. M. Gayley, *Plays of our Fore-Fathers*, p. 125. New York, 1907.

¹⁰ Lucy Toulmin Smith, *York Mystery Plays*, Introduction. Oxford, 1885.

¹¹ See Introduction, Pollard’s *English Miracle Plays*.

¹² E. E. T. S., “Extra Series, LXXI.”

three distinct stages ranging in time from 1360 to 1410 as the period of their composition. The Chester series is made up of twenty-four plays composed between 1591 and 1607. That of Coventry contained forty-two. The date remains conjectural.¹³

The presentation of the above named cycles was not of course confined to the cities of York, Wakefield, Coventry and Chester. Mr. Chambers,¹⁴ enumerates over 100 centres of the mediæval drama. Wherever the social or religious gild flourished, it usually called to its aid the uplifting influence which the portrayal of the life of Christ produced. These pageants were important events in a town's history and their successful presentation demanded the coöperation of many crafts, each of these companies being responsible for one play. Davies¹⁵ cites a proclamation from the City Council of York issued on the eve of the Feast of Corpus Christi which directed "All manner of craftsman to bringe furthe ther pageantes in order and course, by good players well arayed and openly spekyng," and further cautioned "Every player that should play to be redy in his pageant at convenyant time, that is to say, at the myd-houre betwix iijth and Vth of the cloke in the mornying, and then all other pageants fast folowing, ilkon after other as the course is, without tarieng."

The most important institution outside of the Church which helped to fashion mediæval society was undoubtedly the gild. Dr. Brentano¹⁶ in his General Introduction to Smith's *English Gilds*, classes them as: Religious, Town and Craft. All were based upon the family idea, each having in view a singleness of purpose and a union of effort which secured for them the loyal support of civil and ecclesiastical authority. Since they were the approved auxiliaries of the Church it was but natural that upon them should fall the duty of presenting the Miracle Plays when the character of the drama demanded a less restricted stage than the sanctuary. The Gilds bound together the many

¹³ See p. 106 of Henry Morley's *English Writers*, Vol. I-V.

¹⁴ E. K. Chambers, *The Mediæval Stage*, Vol. 2 (Appendix W.) Clarendon Press, 1903.

¹⁵ Robert Davies, *York Records* (Appendix).

¹⁶ Lujo Brentano, *History of Gilds*, E. E. T. S., No. 40 (1870).

interests of their time into a glorious enthusiasm for the frequent representation of the religious drama. Their spirit animated the populace, and for centuries law, order and religion reaped the benefit of their zeal.

The gild brotherhood stood for these things by the terms of their foundation. The duties of each were set forth in unmistakable language. Much care was exercised in admitting new members. Among the statutes of the gild of St. Katherine at Stamford is found the admonition that "Noo mann ne persoun shalbe admitted unto this Gilde but if a bee founde of goode name and fame, of goode conuersucon, and honeste in his demeanor, and of goode rule."¹⁷ That this purpose was not lost as the Gilds gained in numbers and in influence may be best seen in an examination of the various ordinances issued from time to time by the municipal authorities under whose protection the Gilds worked. A typical one is that of the City Council of York relating to the performance of Miracle Plays:

"IN THE NAME OF GOD. AMEN. WHEREAS for a long course of time the artificers and tradesmen of the city of York have, at their own expense, acted plays; and particularly a certain sumptuous play, exhibited in several pageants, wherein the history of the Old and New Testament in divers places of the said city, in the feast of Corpus Christi, by a solemn procession is represented, in reverence to the sacrament of the body of Christ. Beginning first at the great gates of the priory of the Holy Trinity in York, and so going in procession to and into the Cathedral Church of the same; and afterwards to the hospital of St. Leonard, in York, leaving the aforesaid sacrament in that place. Preceded by a vast number of lighted torches and a great multitude of priests in their proper habits, and followed by the mayor and citizens, with a prodigious crowd of the populace attending.

"AND WHEREAS, upon this, a certain very religious father, William Melton, of the order of the Friars Minors, professor of holy pageantry (holy writ) and a most famous preacher of the word of God, coming to this city, in several sermons recommended the aforesaid play to the people, affirming that it was good in

¹⁷ Toulmin Smith, *English Gilds*, E. E. T. S., No. 40 (1870), p. 190.

itself, and very commendable so to do. Yet also said that the citizens of the said city, and other strangers coming to the said feast, had greatly disgraced the play by revellings, drunkenness, shouts, songs, and other insolencies, little regarding the divine offices of the said day. And what is to be lamented they lose, for that reason, the Indulgences by the holy father, Pope Urban IV (who instituted the Feast of Corpus Christi in 1264), in this part graciously conceded. Those, namely, faithful in Christ, who attended (here follows the indulgences), and therefore, as it seemed most wholesome to the said father William, the people of the city were inclined that the play should be played on one day, and the procession on another, so that the people might attend divine service at the churches on the said feast for the indulgences aforesaid.

“WHEREFORE Peter Buckey, mayor of this city of York (here follow the names of two Sheriffs, ten Aldermen, and twenty-one burgesses), were met in the Council Chamber of the said city, the 6th day of June, 1426, and by the said wholesome exhortations and admonitions of the said father William being incited, that it is no crime, nor can it offend God, if good be converted into better.

“THEREFORE, having diligently considered of the premises, they gave their express and unanimous consent that the course aforesaid should be published to the whole city in the Common Hall of the same, and having their consent that the premises should be better reformed. Upon which the aforesaid mayor convened the citizens together in the said hall, the 10th day of the month aforesaid, and the same year, and made proclamation in a solemn manner, where it was ordained by the common consent that this solemn play of Corpus Christi should be played every year on the vigil of the said feast, and that the procession should be made constantly on the day of the said feast, so that all people being in the said city might have leisure to attend devoutly the matins, vespers, and the other hours of the said feast, and be made partakers of the indulgences in that part by the said Roman Pope Urban the fourth most graciously granted and confirmed.”¹⁸

The manner of presenting the Miracle Play has been often described. The City Corporation had general charge of the performance, and that they might have a sufficient number of

¹⁸ Sidney M. Clarke, *The Miracle Play in England* (Appendix).

craftsmen "well arayed and openly spekyng" they took the precaution to select the players early in the year as is evident from the following order made in the year 1476:

"Yerely in the tyme of Lentyn there shall be called afore the Maire for the tyme beyng, four of the moste conyng, discrete, and able plaiers within this city, to serche, here, and examen all the plaiers, plaies, and pageants, thurghoute all the artificers belonging to Corpus Xti plaie; and all such as thay shall fynde sufficient in personne and conyng to the honour of the city, and the worship of the craftes, for to admitte, and all other insufficient personnes either in conyng, voice, or personne, to discharge, amove, and avoide. And that no plaier that shall plaie in the Corpus Xti plaie be conducte and retayned to plaie but twise on the day of the saide playe, and that he or they so plaieng, plaie not over twise the said day, upon payne of xls to forfet unto the chambre as often times as he or thay shall be founden defaultre in the same."¹⁹

The manner of presenting the Miracle Plays of Chester is thus described by Archdeacon Rogers: "The time of the year they were played was on Monday, Tuesday, and Wednesday in Whitsun week. The manner of these plays were, every company had his pageant or part, which pageants were a high scaffold with two rooms, a higher and a lower, upon four wheels. In the lower they apparelled themselves, and in the higher room they played, being all open on the top, that all beholders might hear and see them. The places where they played them was in every street. They began first at the abbey gates; and when the first pageant was played, it was wheeled to the High Cross before the mayor, and so to every street; and so every street had a pageant playing before them at one time. And when one pageant was ended, word was brought from street to street, that so they might come in place thereof, exceeding orderly: and all the streets have their pageants afore them, all at one time, playing together. To see which plays was great resort; and also scaffold and stages made in the streets in those places where they determined to play their pageants."²⁰

¹⁹ Robert Davies, *York Records*, p. 237. London, 1843.

²⁰ Thomas Wright, *Chester Plays*, Introduction, xix. London, 1843.

There is one feature of the presentation which demands special consideration owing to the adverse criticism to which it has given rise. It is the question of costume. It is easily understood that the esthetic taste of mediæval England could not have been high. The simple life which is praised so much in speech and pamphlet in this our own day, was then the common lot of all. They were a fun-loving people. Yet theirs was a gayety arising from a sense of security. Their religious convictions were fixed, and their aim in life directed in a large measure by that of their fathers. Professor Hamelius²¹ in *The Character of Cain in the Townley Plays*, says: "If the modern descendants of the Puritans are shocked at the merriment thus called forth, let them find fault with their own narrowness of mind rather than with the broad and healthy philosophy of the Middle Ages, that was able to look at religious subjects without constrained gravity and to associate them naturally with all its feelings and experiences." This freedom, according to Warton, did not stop short of positive indecency. Contending for absolute realism in the Garden of Eden, he says: "This extraordinary spectacle was beheld by a numerous assembly of both sexes with great composure: they had the authority of Scripture for such a representation, and they gave matters just as they found them in the third chapter of Genesis. It would have been absolute heresy to have departed from the Sacred Text in personating the primitive appearance of our first parents, whom the spectators so nearly resembled in simplicity."²²

More recent scholars have taken quite a different view. "Adam and Eve, in the Garden of Eden," says Mr. Sidney M. Clark, "were dressed in close fitting coats of white leather and hose, stained or dyed to (probably) a flesh color. At the proper time they put on over these 'fleshings' rough garments of skins. 'Two cotes and a payre hosen for Eve stayned: A cote and hosen for Adam stayned.' The tradition that they appeared naked on the stage is quite unfounded, and it is

²¹ See *Journal of Comp. Literature*, p. 343, Vol. I (1903).

²² Thos. Warton, *History of English Poetry*, p. 162, London (1781).

hardly necessary to say that female characters were acted by men and boys." ²³

Mr. Chambers says: "Many writers have followed Warton in asserting that Adam and Eve were represented on the stage in actual nakedness. The statement is chiefly based upon a too literal interpretation of the stage directions of the Chester Plays. There is a fine *a priori* improbability about it, and as a matter of fact there can be very little doubt that the parts were played, as they would have been on any other stage in any other period of the world's history—except possibly at the Roman *Floralia*—in fleshings. Jordan is quite explicit,—Adam and Eve are to be 'aparlet in whytt lether' and although Jordan's play is a late one, I think it may be taken for granted that white leather was sufficient to meet the exigencies even of Mediæval realism." ²⁴ The same opinion is expressed by the distinguished English scholar of the University of Pennsylvania, Dr. Schelling: "The devils were ordinarily clothed in leather, which being white of color, sufficiently served to represent the nakedness of our first parents in the garden of Eden." ²⁵

The restless mind of modern civilization wandering back beyond the fitful passion-fires of the Reformation period, has entered the light of more tranquil days. It has set itself to resurvey the long neglected fields of the Middle Ages (not with a view to substantiate preconceived theories, but with the hope of opening up that much maligned country to the footsteps of friend and foe. With this will come a truer perspective, and thus gradually, the vindication of mediæval teaching will be secured. There is still much to be done before all may be able to appreciate those ages of faith, but the readjustment by modern scholars, of old positions in matters mediæval, promises a great deal for the honor and exaltation of the Church. The present noteworthy interest in the Miracle Plays is sure to contribute a generous share, since in their study is revealed the inmost heart of mediæval society.

FRANCIS O'NEILL, O. P.

²³ Sidney M. Clarke, *The Miracle Play in England*, p. 76. London, no date.

²⁴ E. K. Chambers, *The Mediæval Stage*, Vol. 2, p. 142. Clarendon Press, 1903.

²⁵ Felix E. Schelling, *Elizabethan Drama*, Vol. 1, p. 25. Boston, 1908.

NOTES ON EDUCATION.

THE TEACHING OF RELIGION.

The children in the primary grades have heretofore suffered more than any other portion of the school population from the prevalence of two ideals in the field of education that were fundamentally at variance with the needs of the child's developing conscious life. The first of these ideals would be phrased in biological terminology as "direct development," that is, the adult structure is laid down at once without any provision being made for a transitional form. Under the influence of this ideal the teacher kept his eye fixed steadily upon the man and failed to see the boy or to comprehend his needs. The child was treated throughout as if he were a man of diminutive mental stature. The second of these ideals kept the several branches of knowledge in the focus of attention as isolated and separate entities. Under its influence the business of education was to load the mind of the child with a body of definite knowledge in the various fields of arithmetic, history, physiology, literature, etc. The effect on the mind and the character was supposed to be produced in some unconscious way and whether the teacher realized the connection between these various branches of knowledge or not, the machinery of education rendered it well-nigh impossible for the child to weave them into one living structure.

To-day these two ideals are being reversed as a result of the development of the psychological sciences and particularly as a result of the development of genetic psychology. Educationists are everywhere striving to adjust the curriculum to the child's needs and the child's point of view. In the measure in which this movement is successful the work of the school becomes vital; interest in the content takes the place of lifeless memory drills and continuity of mental content replaces the fragmentation so obvious in the old curriculum.

In the teaching of Religion, therefore, one of the first things to be attended to is to adjust the matter and form of instruction to the needs and capacity of the child, and if we are considering the children in the first grade this necessarily implies a careful study of the child in the home and in the process of being transplanted from the home into the school. And the second consideration leads to the study of the religious content to be presented in its relations to the other elements of the curriculum in the first grade. Before we proceed further in our study of the method of teaching Religion, it will be desirable to study the work of the child's first year in school as a whole.

Let it be said that the transition from the former to the present point of view cannot be brought about suddenly. Teachers, methods, text-books, all must be gradually transformed in the light of our present knowledge. The task is difficult and time will necessarily be required for its successful accomplishment. Religion, First Book, was prepared with a view to facilitate this transition and it is believed that the competent primary teacher will find little difficulty in substituting it for the reader previously in use. In making this substitution she does not stand in need of advice. In the use of this book, as in all the other details of her work, she must be left free if she is to attain the highest success. However, in compliance with the numerous requests that have reached us from schools that contemplate using this book, we shall present here a somewhat detailed account of the work of the first grade as we should like to see it carried out where Religion, First Book, is in the hands of the children. Of course it is expected that the competent teacher will depart from this plan whenever the circumstances seem to justify it and whenever her own judgment suggests a profitable variation in the details of method. To bind her to the letter of a stereotyped plan is no part of our purpose. On the contrary, we would leave her as free as possible. It is precisely to secure her a larger freedom which can be attained only through a fuller comprehension of educational principles that we are here presenting these principles in a concrete setting. To the candidate who has still to gain her experience in a primary room this outline will serve an

additional purpose. It will help her to map out a definite plan of work for each day of the week and for each week of the school year. The importance to the inexperienced teacher of such definiteness of outline is obvious.

The teacher needs both a clear comprehension of fundamental principles and experience in the actual work of teaching before she can prudently dispense with guidance in determining the details and the general character of the children's work. No amount of theoretical knowledge without experience nor any amount of experience without clear knowledge of fundamental principles gives the teacher the right to determine the lines along which the minds and hearts of the children committed to the care of the school are to be developed. If freer scope is demanded for the individuality of the teacher the implication is, obviously, that the right to freedom has been acquired and its profitable use guaranteed by the teacher's grasp and thorough comprehension of method. It is only natural that those devices should be eagerly sought after which promise immediate results in teaching the various school subjects. That many of these are tried and found wanting is due probably to the notion that they are patent, automatic and unfailing. And this notion, in turn, is only a special instance of the tendency to look for results and let some one else take care of the process. In consequence the method is condemned or the victim of its application is given up as defective, while the important factor seeks consolation in more experience.

It is hoped that the experienced and the inexperienced teacher alike, bearing in mind Our Lord's warning, "The letter killeth, it is the spirit that giveth life," will remember that the underlying principle is the only matter of real importance and that the details, as outlined below, are intended mainly to illustrate the meaning and scope of educational principles rather than to crystallize methods and convert them into school fetishes.

THE CHILD'S PRELIMINARY TRAINING.

Children applying for admission to the first grade may be divided into three groups in the first of which are found the

children who have attended a kindergarten, in the second are the children who have been trained in a preliminary grade, and in the third group are found all the children who come directly from home without any previous school experience.

The advantages of a good kindergarten training are obvious. It accustoms the children to being away from home for several hours each day; it familiarizes them with the school building and its appurtenances, with teachers and playmates; it frees them from the inhibitions arising from native timidity and a strange environment. It thus helps in no small measure to bridge over the chasm which would otherwise exist for the child between the home and the school. Besides, in a well conducted kindergarten the social side of the child's nature is developed to some extent. The children are taught to coöperate in many ways: they learn to sing together and to move and act in groups; they learn to measure their actions and the expenditure of their energy by external standards; through their imitative tendencies they take over and organize in themselves the experience and the growth of a large number of children who are near them in the developmental stage; they coöperate at times in the attainment of a common object and in the performance of simple social functions. In a properly conducted kindergarten, moreover, the spoken vocabulary of the children is enlarged and perfected and what is, in the judgment of many educators, the most conspicuous advantage of the kindergarten, the children learn to use their muscles and to coördinate the activities of eye and hand in the performance of many actions and in the construction of many simple objects.

But however desirable the kindergarten may be, we must reconcile ourselves to the fact that it is at present beyond the reach of multitudes of our children and these unfortunate little ones must be dealt with in the first grade. It will readily be admitted that the absence of kindergarten training increases the work to be done in the first primary grade and in many ways renders the task of the teacher more difficult. It should be added, however, that the presence of even a half-dozen well trained kindergarten children suffices to supply suitable leadership to the other children and thus materially lightens the task of the teacher during the first weeks of the school year.

The second group of children who enter the primary grade which we are here considering are those who have had a year's preliminary training. In New England, where it is customary to count nine grammar grades, this preliminary year is known as the first grade. The children are admitted to it at the age of five. What is elsewhere known as first grade corresponds with the second grade of these schools. In St. Paul, Minnesota, where the kindergarten system prevails, they number only eight grammar grades and the children admitted to the first grade are six years old. Similarly in Minneapolis they count only eight grammar grades, but the children are admitted at five years of age and spend two years in the first grade. The preliminary grade being known as the B first.

The children of the third group to be considered here enter the first grade at six years of age without having had the advantage of training either in a kindergarten or in a preliminary grade. These children have the maturity of children of six, usually they have received less formal training, but their individuality is likely to be more pronounced, they are more timid in their new surroundings, less capable of expressing themselves before strangers, and usually have a less varied mental content than the children of the same age who have had a year's training in school. It must not be supposed, however, that these children's development was arrested during the year in which their companions attended school. What they have learned at home, in the fields or on the streets they have learned intensely and their minds will frequently be found to possess the native vigor of unmolested growth which will show to good advantage after the transition from home to school has been successfully made.

It has already been stated that Religion, First Book, is designed to meet the needs of children between six and seven years old. No text-book should be placed in the hands of the younger children whether in the kindergarten or in the preliminary grade. Nevertheless, the work in these preliminary courses should take into account the extent and scope of the first book which is to be placed in the children's hands. Moreover, when the children enter the first grade without prelimi-

nary training no book should be placed in their hands during the first six or eight weeks of the school year. It will require careful work during this brief interval to prepare the children to use a first reader with profit.

The four chief things to be accomplished for the children during the period of their preliminary preparation, whether this extend through a whole scholastic year or be confined to a few weeks at the beginning of the usual first grade, may be summed up under the following four heads: 1) To give the children a realization of the school as an enlarged and specialized home; 2) To develop the individual child's power of adjusting himself to his physical environment; 3) To teach the children to coöperate with each other and with their teacher; 4) To enlarge the children's spoken vocabulary and to develop in them a limited written vocabulary with direct reference to their first reader. Other objects, such as increasing the child's power of observation, establishing his faith in written language as a source of help and pleasure, etc., are all connected more or less directly with the four ends above mentioned and do not call for special treatment in this place.

I. FROM HOME TO SCHOOL.

The unity and continuity of the child's unfolding mental life demand that the transition from home to school be made with as little shock to the child as possible. Every available means should be employed to bridge over the chasm which too frequently separates the school from the home. The home is the only world known to the child during the pre-school period of his existence. In all his mental attitudes, from the dawn of his conscious life to the moment of his advent in school, he leans upon the members of the home group. Nothing has any value in his eyes until it is brought into the home circle and nothing is understood until it is taken up by apperception masses that are derived wholly from home experience. Hence, the competent primary teacher will seek out every available means of bringing the home into the school and of bringing the

school into the homes of the children. At all stages in the educational process the coöperation of the home and the school is desirable, but at no other stage is it so necessary as during the first days of the child's school life.

To enlarge the child's mental horizon and to render him self-helpful and self-reliant are among the recognized functions of the school, but it must not be forgotten that these qualities cannot be developed in the child if the continuity of his mental life is broken. Instinct and the early home experiences of the child constitute the nucleus of his growing mental life. Only such elements as are incorporated by this growing nucleus can ever live in his mind; all else must remain foreign and dead, a mere memory-load at best. It is for this reason that stress is here laid upon making the transition from home to school as gradual as possible. The competent teacher will find in the local situation many suggestions that will prove helpful in the difficult task of transplanting the child into the school. The few suggestions here offered should be considered in the light of examples rather than as a summary of what may be accomplished in this direction.

Visiting.—The mother or some other responsible member of the home group should, whenever possible, accompany the child to school on the first day and present him to the teacher. This visit should be followed at comparatively brief intervals by other visits of the parent or guardian to the child's class-room. In this way the child is made to feel that the members of the home group are interested in all that he does in school and they thus continue, in a diminished degree, to be his standard of reference while he is acquiring new standards and new interests. Advantages distinct from the foregoing but similar in many ways may be derived from the teacher's visits to the children in their homes. The teacher's first visit to the child in his home environment makes her in a measure a member of the home group and gives the child a feeling of confidence in her judgments just because it gives him a realization that she understands all those things that have hitherto made up his world and in this the child's judgment is not far from the truth. The teacher will gain in insight and in sympathy for

the children almost as much as the children gain in other ways from her visit. Moreover, through this interchange of visits between parents and teachers much may be accomplished in the securing of a closer coöperation between the home and the school in the development of the children.

Gifts.—Among all primitive peoples gifts are a token of friendship and they are used as a means of uniting various social groups. This practice would seem to have an instinctive basis in the child's life. In any case it is deep-seated and potent in its effects. The wise parent will consequently teach the children to take little gifts, such as flowers, fruit, sweets, etc., to their teacher. And one of the first occupations of the children in school should be the making of things for home inspection and for gifts to the members of the home circle.

School possessions.—When a man buys a home he takes root in the place and become interested in his neighbors and in the prosperity of the entire community. This is an outcome of the property instinct which may be observed even among animals. This instinct holds no inconsiderable place in the child's life and it should be utilized in making him feel at home in the school, hence he should be given a seat and a desk as soon as possible. These will constitute for him a home in this new social environment. In his desk he should accumulate as his own the tools and instruments which he uses in his school work. It is a mistake of the gravest nature that leads to socialism and anarchy as its legitimate fruit to have everything in the school belong to the school and to have nothing in it belong to the children. The instinct of individual ownership is the root of many of the noblest virtues of individual life and of many of the fundamental social institutions in our civilization. Here we can only hint at a few of these, such as a sense of personal responsibility, a sense of honesty and integrity in dealing with others, neatness and care in the performance of the tasks of everyday life. These and similar virtues are in large measure the results of this instinct properly directed and modified. And home itself may be numbered among the first social institutions to spring from this apparently selfish instinct.

Love.—Parental love is the dominant element in the life of

the normal child during the first years of his existence and consequently the child in reality is not transferred to the school until this love between the parent and child is transferred in due measure to the new relationship between teacher and child. As a rule the hearts of young children are easily won. The difficulty, wherever it arises, may be found in the teacher. If the teacher really loves the children as a mother should, she will rarely meet with any great obstacle in winning their hearts. The teacher in a primary room should never forget that she stands there as the representative of the mother and that unless she loves the children she is as much out of place there as a mother who does not love her children would be out of place in a home, and she is as great a monster. On the other hand, where the bond of love between the child and the teacher is highly developed, the school becomes a veritable home for the child and he will grow there naturally both in knowledge and in love.

Religion.—Religion binds the home and the school together and makes them parts of a larger whole. Just as in our travels the sun, the moon and the stars accompany us and make us realize that there are bonds which bind together the most distant shores, and as the Catholic who on his journey in foreign lands enters a Catholic church and assists at Mass realizes that he is in his Father's home and for the time being ceases to think of race or color, or national boundaries or intervening oceans, so the properly taught child on entering school brings with him God, Jesus, Mary and Joseph, his guardian angel, and all the inhabitants of the spiritual world. When he joins his companions in prayer on his first morning in school he is more conscious of the tie that binds the home and the school together than he is of the great distances that in so many respects separate for him the home from the school. Of course he does not reason about this nor separate likenesses and differences from each other; he is simply conscious that his spiritual world has remained unchanged while all that is material and visible in his environment is shifting and taking on new forms. Thus the religious element in the child's life is rendered more explicit and gains in strength.

Religion is not only the most important element in the child's education, but it furnishes the most potent means of transplanting the child without shock from the home to the school. The religious teacher, accordingly, will not fail to take advantage of this side of the child's nature to make him feel at home in the school as those teachers do who lay the chief emphasis on the secular elements of the child's education.

In summing up what has just been said it will be seen that home and religion are the two main factors in the process of transferring the child without shock from the home to the school. And from what has been said in the preceding numbers of the *Bulletin* it will be seen that these are the two main elements in Religion, First Book, for which the children are being prepared.

II. PHYSICAL ADJUSTMENT.

The child spends the first five or six years of his conscious life in the home exploring his physical environment and learning how to adjust himself to it. During those early years he has accomplished tasks as difficult as any that he will be called upon to perform in any similar period of after life. He has learned how to stand erect and to walk. He has learned how to talk and has probably acquired a relatively large oral vocabulary. He has learned to do many things with his hands and through imitating the actions and the attitudes of the people about him he has learned to interpret looks, gestures, and actions of many kinds.

If the continuity of his mental life is to be preserved, his early occupations in school must be closely allied to his previous home occupations. What was begun in the home must be continued and completed in the school, while new occupations are gradually introduced as modifications of the old. His first weeks in school will consequently be occupied in large measure in perfecting his adjustments to his physical environment. This is demanded in order to bridge over the chasm between the school and the home and it is demanded for other reasons also. To preserve the child's health it is necessary to develop

his heart and his lungs and his muscles. He must not be allowed to sit still during long periods. All of his first year, and particularly the first few weeks, should be full of action. His mind must be put in control of his body. His muscles must be brought under the ready control of his will, freedom and grace of movement are desirable from a hygienic as well as from a practical and an æsthetic point of view.

The sensory motor reaction is the first element to be developed in the child's conscious life and its importance throughout the entire developmental process can scarcely be overestimated. It is the basis of all other modes of expression and even cognition does not proceed far in advance of it. This constant relation between impression and expression, between cognition and action, has been pointed out elsewhere. If anyone be disposed to question the advisability of making the child's first days in school predominantly days of action instead of days of passivity and reception, he need only turn to the Gospel where he will learn that only those who are faithful over a few things will be placed over many; that those who enter the kingdom do the will of the Father, rather than say Lord, Lord.

Before loading the child's memory with truths that are to be assimilated, it is highly important that he be given freedom in his movements and accuracy in their coördination. He must be given some measure of skill in handling his instruments and in dealing with his material in order that he may find effectual means of expressing his growing thought. All this is generally admitted to-day and the primary room, instead of being a sad, quiet place where little children fear to move lest they should disturb a nervous teacher or break in upon the profound trains of thought whereby their young companions learn to master the a, b, c, is a joyous, active scene where the children learn from each other more than they learn from the teacher and where they learn by doing rather than by hearing or seeing.

A great many exercises have been suggested for the first grade and a variety of exercises is highly desirable. In this way symmetry is preserved and the interest of the children is

more readily held. But if good results are to be hoped for, the work should be carefully planned for the attainment of definite ends. Present space forbids mentioning more than a few typical exercises.

Action Games.—Flying, running, hopping, skipping, dancing, and similar exercises familiar to the modern primary teacher, give healthful exercise to the larger muscles. They impart freedom and grace to the bodily movements and when properly conducted minister to the child's health by developing his heart and lungs as well as his voluntary muscles. These exercises should also be made the basis of written and oral languages.

Rhythmic Work.—Rhythm is one of the most far-reaching laws in the physical universe. Everywhere from the rhythmic movement of the planet in its elliptical orbit to the furthestmost bounds of the realm of thought the law of rhythm holds supreme sway. Action and reaction are everywhere equal and opposite. It will therefore surprise no one who is familiar with the law of rhythm to find that it is the joy of the child's life. Through it he gains control of his voluntary muscles. Everything in his physical being moves in obedience to the law of rhythm. Rhythm governs his respiration, the beating of his heart, the nutrition of his tissues, and all his vegetative functions. Even in adult life the most thoroughly trained group of muscles in his body remain difficult to manage without the aid of rhythm. The soldier can march twelve miles to fife and drum with the expenditure of energy that would be required to march seven miles without music. What wonder, then, that rhythm should be called upon to aid the young child in gaining control of his muscular movements and in establishing difficult and complex coördinations. In dancing rhythm gives grace of movement and ready control of the larger muscles, while in blackboard exercises, such as drawing and writing, the movement of the whole body to some simple tune serves to remove stiffness and cramp from the hand and wrist.

Constructive Work.—The manual work of the first grade, such as cutting and folding paper, demonstrating with the sand table, clay modeling, drawing and painting with water-colors

serves to give precision to the hand and helps to coördinate its movements with visual impressions.

III. COÖPERATION.

The child begins his existence in total dependence upon his parents and he must learn to be self-helpful before he proceeds to help others. In other words, the individual side of his nature, in his development, naturally precedes the social side. Of course, it is in a sense by virtue of the social side of his nature that the child is enabled to receive help from his parents, but this phase of the subject is not here under consideration. It is through self-love that they learn a love of others, through self-helpfulness that they learn to help others. Children must be taught to do things separately before they can do them jointly and this, by the way, is true not only of children but also of adults. While it is true that man attains his highest level and tastes his sweetest joys as a social being, it does not cease to be true that the roots of his being, from which flow all the sap and energy of his life, are to be found in the individual side of his nature. This fundamental truth is overlooked by the socialist and the anarchist.

But while this is all true, and in recognition of this truth the child's school work should begin with the individual side of his nature, it is equally true that it should not end there. Man is essentially a social being and he must learn to coöperate with his fellow man in the attainment of all the higher ends of life. This coöperation has, in fact, begun in the pre-school period of the child's existence and it must be continued and perfected in the school. There are few who would be willing to controvert this truth to-day and it is being recognized extensively in the work of the primary grade in such exercises as singing, marching, dramatic games, coöperative industry. These exercises are so familiar and so varied that we need not pause here to dwell upon them. They are obviously and of necessity closely connected with the exercises mentioned in the preceding section. The same ends are attained with the ad-

dition of the social element which gives buoyancy and joy to what would otherwise frequently drag and lose interest for the child. And it should be observed here that zest is a large element in the good results to be attained through these exercises.

Man's social proclivities and the glory of his intellectual achievements should not blind us to the fact that he has not ceased to be an animal, nor to the further fact that the animal side of his nature is the foundation of all his higher faculties and that this side of his nature still calls imperatively for the old forms of response to feeling and to sense-impressions. This demand for motor expression is particularly urgent during the years of physical development and the strength of heart and brain, of muscle and lung, in the adult depends in large measure upon their healthful exercise in the running games of childhood. It should be remembered, however, that no formal exercise performed in obedience to disciplinarians can ever minister efficiently to the growing framework of life. Where the motor response is the natural terminus of an impulse arising in sense-impressions, the stream of vital energy flowing through channels prearranged by ages of inheritance tends to build up the organism symmetrically and to preserve the balance between the functions of its various organs. The artificial training of the motor side of the child, however necessary under abnormal conditions, can rarely if ever, without permanent injury to him, be substituted for the natural process. Where exercise is indulged in as a task, the motor activities cease to be the natural expression of the sensory impulse and the organs called into play, not by the impulses of surging life, but by the command of the will, are restricted in large measure to those which are directly employed in the execution of the voluntary command; all the other organs that would have functioned concomitantly under normal conditions and that would have consequently developed symmetrically here remain unexercised and undeveloped.

From this it is evident that the spirit of joyousness should pervade the primary classroom and that the element of play should hold a large and important place in it, but it is not and

it should not be made the center of the school life, nor the most important element in it, nor should we make the mistake of supposing that play is the only source of the child's joy. The highest joys he knows, even in those early years, are derived from successful achievement and his sweetest moments are those that register in his consciousness duties well done.

Language, the fourth element of the work for the preparatory period, will be dealt with in the next number of the "Notes on Education."

THE RELIGIOUS ELEMENT IN THE PUBLIC SCHOOLS.

Under the above title, H. H. Schroeder, of the State Normal School at Whitewater, Wisconsin, contributes a very interesting article of fifteen pages to the April number of *The Educational Review*. All who are familiar with the educational thought and the educational literature of this country during the past twenty-five years are aware of the fact that there has been a long continued and determined effort made by the secularists to banish every form of religious instruction from the public schools. The practical embodiment of this policy in the work of our public schools has produced such alarming results that earnest men and women in all parts of the country are rising up and demanding that religion be put back in the schools. Associations of influential citizens have been formed with this end in view.

Joseph V. Collins, of the State Normal School at Stephen's Point, Wisconsin, writing in *The Educational Review*, for March, 1909, on Religious Education and the Sunday School, says: "American writers and thinkers have not been blind to the situation. They have recognized most clearly two things: first, that religious education is essential to the life of the nation; and, second, that the Sunday School, as now constituted, is not supplying the nation with religious education. The vision of an oncoming irreligious citizenship has driven many a clergyman and writer wild with concern for the future. For

years past a perfect flood of literature has poured forth dealing with religious and moral education in the public schools. It is doubtful if any other single topic in education has been so widely considered. And what has been the outcome of it all? The answer is, nothing—practically nothing. The cosmopolitan population of the United States brought up in many religions and in no religion cannot agree, except in isolated communities, on any plan of religious education satisfactory to all the parties concerned.” And then Mr. Collins proceeds to quote with approval this statement from a writer in the *London Times*: “America is committed apparently irrevocably, for weal or for woe, to exclusively secular education in the public schools.”

Many have accepted and still accept this situation as inevitable, but there is a growing number among the educational leaders in our public school system who are seemingly afraid of the gathering forces in favor of the restoration of religious instruction in our public schools and it is a very interesting spectacle to watch their manoeuvres. Professor Dewey would give us religion in name. A new religion, he tells us, is being developed in our schools. When all religious creeds and traditional beliefs are banished a new and fairer religion will gradually unfold in place of the religions of the past. These men would deceive the unwary by retaining the name of religion while banishing every shred of substance or of power for which the name religion stands. Those who wish to understand what this new religion really means might well be directed to the experimental School of Education in the University of Chicago, which was practically called into being by the spirit of Professor Dewey. The attention of the reader was called to this school of education in the last number of the *Bulletin*. Mr. Schroeder's article, to which we have referred above, furnishes another excellent illustration of the tactics of this party. He very frankly admits the necessity of religious instruction and then proceeds to offer us a religion which is as far removed from the genuine article as is the *materia prima* of the Schoolmen from the Being of God. But let us listen to Mr. Schroeder's own words:

"Of recent years one of the most important educational problems has been that of moral and religious instruction. Many of those interested in education have long felt that the traditional practice of the exclusion of religious instruction from the public school curriculum has been tested and found wanting. In many quarters the conviction has been growing that our civilization has failed to stand the test of morality and character in face of the temptation offered in industrial, commercial, and political fields in this land of natural resources and opportunity, and that this lack in our manhood is due to a defect in our educational system. From here it is but a short step to the conclusion that this defect is to be found in the absence of religious instruction in the public schools. There has also been the feeling that if our children are to receive an all-round development, the demands of the religious side of their nature must not be ignored. And so, either because many of our homes are thought to be no longer religious, or because the home and the church are assumed to be neglecting their duty in this direction, it is contended that the public schools should attend to this need. It is argued that religious training need not be of a sectarian nature, that there is a common ground on which all sects can stand in harmony, and that hence the traditional argument is null and void. Religious training is demanded not only as an aid to morality, but for its own sake."

All this seems very fair. It looks like a surrender of the secularists to those who demand religious education for the youths of the nation. But before coming to a conclusion it is well to ascertain what Mr. Schroeder means by religion. He says: "Perhaps the more common fault with the definitions of religion is that they are too narrow. Theologians are apt to limit the term so as to include only faith in one God; but this would exclude all primitive forms of religion; similarly, it would exclude Buddhism, second only to Christianity in the number of its adherents. Sometimes prayer is included as one of the essentials of religion, and yet there have been sects in the history of religion that dispensed with formal prayer as wicked. Kant, one of the most religious of our moral philosophers—Kant, who brought the theologians and the church in his day

back to the essentials of religion when they had wandered too far from the straight and narrow path—has this to say regarding prayer: ‘Praying, as an inner form of divine worship, and therefore thought of as a means of grace, is a superstitious delusion (fetishism); for it is simply an expressed wish towards a being, that is in no need of an expression of the inner sentiments of the one wishing; whereby, therefore, nothing is accomplished and therefore none of the duties is practised, that are incumbent upon us as the commandments of God, and therefore God is really not served.’ ”

So we may have religion provided that it isn't narrow enough to be confined to belief in one God nor superstitious enough to think of prayer as a means of grace. But we must not stop here. Mr. Schroeder continues: “Some writers again, like Fiske, contend that the belief in immortality is an essential of religion, and they mean by the term ‘immortality’ the continued existence of the self after death. The ancient Hebrews before the time of the apocalyptic writers, the Hebrews of the law and the earlier prophets, of the Psalms and the Proverbs, were certainly most religious people; yet they did not believe in a continuance of the life of the ego after death. Similarly to-day, many of our religious people no longer hold to such a view. Among our eminent philosophers and psychologists, including professors of philosophy and psychology in our theological seminaries, there are many that have discarded such belief, and yet they certainly include in their number men of deep and genuine piety. . . . The most nearly satisfactory definition of religion the writer has been able to find is that by Dr. Leopold von Schroeder of the University of Vienna, who defines as follows: ‘Religion is the faith in spiritual beings or powers holding sway outside of and above the sphere of man, the *feeling* of dependence on them and the need of faith in spiritual beings or powers.’ ”

We forbear to quote further along this line. The religion that will meet the demands of these various thinkers and furnish the common basis for the religion of them all is as nearly *materia prima* as is to be found in the modern world. Mr. Schroeder's individual view of the nature of religion is of in-

terest to Mr. Schroeder and to the large and influential school in the field of education who agree with him that if any religion is to be introduced into our schools it must be religion of this nature. But it is a matter of deep concern to all who are interested in the problem and who want religious instruction introduced into our public schools to know just what the nature of the religious instruction proposed is to be, so that they may be able to form an intelligent opinion as to its probable effects upon the morality and the citizenship of the coming generation. For this reason we will quote once more from Mr. Schroeder: "But now comes the most essential consideration: Religion has two fairly well defined phases: on the one hand, the feeling-will side, and on the other, the intellectual side. The first, to my mind, is the real, inner, essential side; the other, dealing with our *interpretation* of the nature of the force or forces affecting our destinies, in other words, the opinion side is the less essential side. . . . These feelings and resulting conduct of what constitute the body and soul and essence of religion, truly its eternal verities, and those other elements but the ephemeral habiliments that will be discarded and replaced by others, as we gain more intelligent insight into the intricate phenomena by which we are surrounded in this world of mystery. In fact Kant calls the one religion, the other faith. Perhaps it would be better to distinguish between them as religiosity and religious faith or religious views. It is the latter phase that is the source of formulas, of creeds, of doctrine, and of dogma,—the changing side. If this latter were religion, then we could truly say that religion, in large part at least, is false; for all opinion as to most of these intricate and difficult problems that religion deals with, must in the very nature of things, be inadequate and incorrect."

We are scarcely interested, then, when, on a later page of this same article, Mr. Schroeder informs us that "if we use the term religion in its true signification" it is an essential part of man's nature as well as a potent aid to morality. "It follows that it is to the interest of the people to have our children receive religious training." All creeds and religious beliefs, all faith in one God, in the efficacy of prayer as a means of

grace, in immortality, all these things are mere opinions in Mr. Schroeder's mind and must be ruled out of our public schools as unjustifiable, and so he concludes his article in these words: "And now in conclusion: let the public schools forever rule out mere opinion, especially as to those interests that lie nearest the hearts of men; let them teach knowledge and truth, approaching them in the true spirit; let the teachers develop in the pupils respect for self, for parents, for the aged, for human nature, for constituted authority, for law, by being themselves truly respectful even to the least of things,—and, we may rest assured, the public schools will do their share to develop those desirable habits of mind."

After reading Mr. Schroeder's article through one is inclined to wipe his glasses and read it again to make sure that one is not dreaming. It is really hard to comprehend the fact that men holding responsible positions in an educational system supported by the people for the enlightenment of their children could seriously hold many of the views expressed in this article. A thing drops from the region of fact and verity into that of mere opinion and falsehood if there may be found any other man or body of men who dispute it no matter how ignorant the latter may be or how little time they may have devoted to the subject-matter under consideration. The mere animal acts from blind instinct and feeling. Conduct becomes human and intelligent in so far as it flows from the wellsprings of conviction, but these men would rule out judgment and reason and in the name of education reduce our children to unintelligent imitation of models set before them. The public school teachers are called upon to teach knowledge and truth, approaching them in the true spirit (by ruling out all religious beliefs in one God, in immortality, prayer, etc.) and these same teachers are called upon to develop in the pupils a set of qualities and habits of action solely by acting as models for their imitation. This is really what our teachers have been doing during the generation in which religion was frankly banished from our schools. And if the results of the experiment have proven disastrous, what man in his senses will believe that the results may be altered by a mere bit of word juggling with supposed feelings

that are denied all legitimate channels of expression and that must not be embodied in any form or formula lest it become fetishism? If modern psychology is making anything plain it is this: that it is the rôle of intellect and reason to inform feelings and emotions and that such feelings and emotions lifted to the plane of intelligence must find expression before they can be rendered functional in the life of the individual, and the vitality of any such element is in direct proportion to the adequacy of its expression. But enough of this. The thing is not worth argument, nor would it be worthy of notice were it not for the fact that such clap-trap is made use of to impose on a credulous public.

FUNDAMENTALS IN THE ELEMENTARY SCHOOL CURRICULUM.

At the last meeting of the Department of Superintendence of the National Education Association held at Chicago, Illinois, February, 1909, Professor J. L. Meriam, of Teachers' College, University of Missouri, read a paper under the above title which is worthy of close study by all who are interested in the problems of primary education. It contains an analysis of the present curriculum together with a very frank exhibit of its weakness and defects. It also suggests a new curriculum for use in the primary grades which will commend itself to the progressive educator who is seeking to dispense wholly with the positive teachings of religion.

"Waste in school work," he says, "is due to a mal-adjustment between means and ends. Too frequently educators look for the solvents of this waste in better systems of management and better methods of instruction. On the contrary, I am forced to believe that the real source of the waste is the mal-adjustment between the content of the curriculum on the one hand and the needs of the pupils and the needs of the community, on the other. Time is wasted, not by reason of a lack of machine-like organization, but rather by reason of the presence of a dozen or more ill-chosen subjects in each grade."

Mr. Meriam has here touched the heart of the subject. The failure and waste of time in our primary grades is usually due to the source which he points out. The matter of the curriculum for the primary grades, especially, needs the most careful selection and the selection must be guided by the child's needs and by the needs of the adult. Mr. Meriam considers the curriculum from the point of view of the adult and from that of the child. From the adult point of view preparation for complete living has, according to Mr. Meriam, too long dominated educational thought. "The adult, with this aim in mind, selects and arranges the content of our elementary school curriculum. It is probable under the influence of science that the adult has been led to analyse his varied experiences and to arrange them in the categories of arithmetic, geography, reading, grammar, etc. As human experiences may be thus classified, it has apparently been assumed that instruction should be given in these subjects. So it is that we have our program of studies. In early ages life was exceeding simple; little more than the three R's sufficed to classify such experience. Twentieth century life, on the contrary, is so complex that almost a score of school subjects are used. Such a curriculum may be described as follows: First: It is an arrangement of isolated, unrelated experiences: arithmetic with no essential relation to geography; drawing with no close relation to nature study; and so with all the subjects. Second: The curriculum is congested. The ever increasing number of subjects and topics are only the inevitable result of the ever increasing complexity of our civilization. These subjects are generalizations of our experiences. If the curriculum is to consist of such generalizations the congestion cannot be avoided. Third: The curriculum is abstract rather than concrete. Dr. Frank McMurry is right when he claims that materials of instruction are 'concrete only when they deal with things and with actual, significant situations.' Facts, isolated from their original associations and having now no specific function, are abstract. Accepting this we are forced to regard as abstract practically all the content of our curriculum, as it is usually arranged. . . . The evils of such a situation are too

obvious to mention. But to counteract these evils and to make the curriculum more efficient three special remedies have been proposed in recent years. First: Enrich the work. This has been done by increasing subjects, topics, and details, and by applying the abstract in concrete situations. The former has only crowded the schedule and the latter has proven superficial. Second: Relieve congestion by omission. Conservatism and personal prejudice have blocked progress here. Further, omission is seen to be only a temporary relief, not a principle providing for permanent prevention of congestion. Third: Correlate the subjects. The result has been a forced adaptation of one subject to another and therefore wholly unnatural and superficial."

Such is the curriculum constructed from the adult point of view. Mr. Meriam goes on to point out that a serious injustice is done the boy when he is judged by adult standards, "And it is exactly such standards that we use when we insist that the boy learn the principles of percentage and the geography of Australia because, perchance, he may have use for that information in adult life. The school boy is as yet too limited in experience to plan for the future. His is to live in the immediate present. He cares for arithmetic only so far as it contributes to his present needs; for geographical facts only so far as they contribute to his immediate interests. And we adults are slowly coming to this view. . . . But we are learning that the most adequate adjustment to-day prepares best for adequate adjustment to-morrow. The boy cares little to prepare for the future; his great desire is to act now. This child view is in strict accord with recent thought designated by the term pragmatism. To use the words of Professor Woodbridge: 'It would aim to introduce subjects into the general course of study at the times when these subjects are needed for the extension of knowledge already acquired. It would make against the tendency to insist on certain subjects on the ground that they may prove of advantage to the student in later life.'"

Professor Meriam then proceeds to lay down four principles to guide us in the selection and arrangement of the content of the curriculum.

"First: That content has a place in the curriculum which meets real, present needs of the pupils. . . . The real needs referred to in this principle are not limited to vocational interests of youth and adult life. They must extend down to the child first entering school. Any of his normal, wholesome activities may rightfully claim assistance from the school.

"Second: Only that content has a rightful place, in the study of which the pupil has a conscious motive. Here will be debarred practically all that is formal and abstract in our present curriculum. This principle does not refer to that which is superficially interesting, but rather to that in which the pupil finds a contribution to his needs, and which thus supplies a real motive.

"Third: Only that content may be admitted which the pupil can comprehend and the significance of which he can appreciate. This principle debars practically all that is usually given as mere discipline.

"Fourth: Only that content may be admitted which contributes to the continuity in the development of the special problem being studied. This principle debars all isolated bits of information, but on the positive side suggests a wholly natural scheme of correlation."

Professor Meriam then proceeds to map out on these principles a wholly new curriculum for our primary and grammar grades. The principles he lays down are in strict accord with pedagogical science and if we quarrel with the actual curriculum, our quarrel must arise from a divergence of view as to the nature of the child's present needs and present activities and as to the kind of man we wish to develop by the activities which we select for development. "During the first two or three years of school life," he says, "play, simple observation of any wholesome thing within reach, and commonplace hand work are dominant." It is to be noticed that throughout the curriculum mapped out the religious nature of the child is wholly overlooked. It will be seen that the curriculum which we are outlining for the first grade work is in strict accordance with these fundamental principles and yet the result, as measured by the child's development, it will be recognized at

once, must be something very different from that obtained in the schools where this purely secular program is in force. One more point of difference should be noted. The home element is largely ignored in Professor Meriam's curriculum, whereas it obtains a large part in the curriculum as we propose it. The religious and the domestic elements in the child's nature are in reality the dominant elements and by ignoring them and developing play, observation and work the result must inevitably be an adult upon whom the ideals of religion and Christian morality will have little hold.

THOMAS EDWARD SHIELDS.

THE KNIGHTS OF COLUMBUS AND THE EDUCATIONAL IDEAL.¹

Mr. Chairman, Brother Knights:—

I feel tolerably certain that it is not the Universal Church in whose name you ask me to respond to-night. I hope I am a modest man, and as such I must shrink from a task that calls for the breadth of vision and the eloquence of an Augustine, the fulness and precision of a Thomas Aquinas, and the poetry of a Dante. I take it for granted that you mean the Catholic Church in the United States, whose devoted children we all are, whose honor we all cherish, and whose prosperity we are all anxious to further. If we look only at its external status, we are struck at once by certain extraordinary figures and facts—her fourteen or fifteen millions of children in continental United States, her nearly one hundred dioceses, her army of active priests, and her greater army of religious men and women devoted to a vast system of public works of religion, charitable and educational, all of them unsurpassed for number, size, variety, and prosperity.

Generally speaking, all these workers are everywhere en-souled with a generous and ardent spirit. Moreover, this great Church, at once very new and very old, is everywhere quite identical with itself, so that a Knight of Columbus who yesterday assisted at Mass in your cathedral could next Sunday kneel before an altar of his faith in Los Angeles or New Orleans or Seattle and recognize no difference in the form of worship, the teaching of his clergy, the close union with their people, the institutions and associations and works they were creating and guiding. In other words he would find among us, and only

¹ This discourse was delivered by the Very Reverend Pro-Rector in reply to the toast "The Church in the United States," at the annual banquet of the State Officers of the Knights of Columbus, at the Hotel Brunswick, Boston, Mass., April 19, 1909.

among us, a perfect unity of faith and worship, of religious discipline and moral principles, and all that over a territory as vast or even vaster than the Roman Empire.

Merely, therefore, to consider the Catholic Church in this nation as she appears to the man in the street is to look on a unique fact in our modern religious life. This condition of things would still be wonderful if it were the result of several centuries; if it took place in one homogeneous people; if it represented the slow but regular growth of many generations identical in race, language, social habits, national experience, popular ideals, venerating the same heroes and worthies, closely welded by the many influences that affect men when they live long under the same sky and use familiarly the same institutions. But all this has come in less than a century. In that time the Church has been put together out of various races, speaking different tongues, dissimilar in social habits and political training. It was a harder task than the Roman Empire had to face when it brought Germany and Gaul, Spain and Britain under the yoke of one common culture. That was done by force, this amid all freedom; that took place from without, this from within; that was accomplished under the iron rule of one city, this took place amid the freest political life the world has yet seen. It is to be noted also that this growth coincides with the opening of a larger and more responsible political life for our beloved fatherland, its entry into that deep and remote Orient whose mystery has forever solicited the men of the West. Moreover, this wonderful growth of Catholic religious life takes place not at the end of our mighty nation's political career but just when the latter has rounded out at home its splendid national domain in the choicest part of North America, bounded and surveyed and generally improved it, made it known and accessible to all, and revealed from ocean to ocean a new and limitless moral province, the province of opportunity, a richer and a higher earthly life for all citizens than has yet fallen to the lot of mankind. All this, however, has not been accomplished without the special good-will and help of Almighty God. Now Our Heavenly Father looks to the race as well as to the individual, to the whole Church as well as to the great national

families, to the future of the Church as well as to the welfare of its actual members.

Opportunity, therefore, means *Responsibility*, *i. e.*, our concern for the future ought to be in keeping with the conditions of the present. We may put it down as a principle that we shall grow in the future in proportion as we are faithful to the principles under which our present prosperity has been reached, *i. e.*, faithful, first to the civic ideals, and second, to the religious ideals of those who were the pioneers of the Catholic Church in this glorious land of freedom for all and injustice towards none, the Carrolls, the Englands, the Fenwicks, the Hugheses, the Fitzpatricks and the Williamses. Those principles are visibly illustrated in the lives of the great majority of American Catholics, and to their more secure growth and preservation this order of Knights of Columbus has from the beginning consecrated itself with an ardent and holy intensity of conviction. These principles, moreover, have been sealed in blood on every battlefield of the Republic. They resound without ceasing from every Catholic pulpit as a fundamental expression of personal duty, and to go no farther they are very clearly set forth by our beloved Cardinal Gibbons in his recent article in the *North American Review* on "The Church and the Republic."

On the other hand the future of Catholicism in this country is no less intimately connected with the principle of fidelity to the peculiar genius and spirit of our holy religion that is ever the same, whether its altars are poor and lowly or rich and splendid, whether its members suffer contumely and persecution or share the power and the glory of a great state. And if you ask me to say at once by what special mark we shall know that American Catholicism is not weakening in tone or fibre, I will say that it is the preservation and deepening of its affection for the See of Peter, that unshakable Rock to which our fathers clung through long centuries of oppression, religious, social, political, economical, and to which they owe it that they were not submerged in so great and so long a storm, simply blotted off the catalogue of nations and peoples. This double inheritance, however, that we would hand down, un-

diminished love of the Republic and untarnished Catholic faith, can only be preserved in one way, through Education. It is as needless, of course, for me to insist on this axiom of political and religious experience as to prove that the sun shines. As these two great duties of American Catholic citizens have been handed down to us in the past through the lives of American Catholics, taught from childhood to be at once exemplary citizens of the State and exemplary sons of Holy Church, so must it be in the future, under the auspices of an education at once thoroughly American and thoroughly Catholic, that this double treasure shall be shared perpetually by all those who are called to follow us and to take up in our stead the problems and the burdens, as well as the honors and the emoluments, of the civil and the religious life. It is this higher plane of patriotic zeal and religious endeavor that particularly commends itself to a great association of men like the Catholic Knights of Columbus. Formerly all the ranks of Catholic society engaged in the building of those splendid cathedrals that ornament Europe and are yet the pride of the Catholic religion whose unique monuments they are. Or, again, at the call of the Vicar of Christ thousands of men gave themselves to the high ideal of rescuing the Holy Land and securing for Christian love and piety the sites where Jesus Christ the God-man was born, lived and died. Thus arose the great orders of knighthood and chivalry whose influence on charity, worship, the fine arts, on all modern idealism, is so recognizedly great. The ages in which these men lived have passed away, and with them all that was individual and transitory. Not so, however, the monuments which they raised in pure and holy idealism. These survive, even as the colleges of Oxford and Cambridge, founded in great measure by Catholics, survive yet and dispense wisdom and culture, even civil power and influence, through a mighty nation. I commend you strongly, Sir Knights, for the beneficent ideal of education, at once patriotic and religious, that you have set before yourselves. You began by founding in the Catholic University of America the Chair of American History that is doing daily a very creditable work in the patriotic formation of a large

class of young men, both priests and laymen, both secular clergy and members of religious orders. And now you have undertaken to create in the same school a fund of five hundred thousand dollars for the perpetual endowment of fifty scholarships, of ten thousand dollars each. The magnitude of the enterprise is only surpassed by its novelty, and without doubt could be undertaken in no other land than ours. In company with the Ancient Order of Hibernians and the Catholic Total Abstinence Union of America you have already entered upon the ways of a noble and generous idealism, you have revealed at once a new secret of honorable greatness for our larger Catholic associations and an easy means of consolidating our Catholic educational efforts. From this high ideal, thus translated by you into a wonderful public monument, there must react in due time upon yourselves, but above all upon your children and your children's children, strong elevating influences all of them making steadily for that love of country and that love of pure religion which Pius X only yesterday publicly approved and crowned when at St. Peter's in Rome he lifted to the altars of the Catholic Church the Blessed Joan of Arc, that tender maiden who was at seventeen a commander of armies and at nineteen perished as a victim on that altar of patriotism which President Lincoln so feelingly described in his famous letter to Mrs. Bixby. I will not further detain you except to say that in the future when it is asked whether the Knights of Columbus are Catholic in temper and purpose you will only need to point to the works that you have done for the direct need of the Catholic Church, which is confessedly religious education; when again it is asked if you are truly American in spirit and temper, you will only need to point to the many citizens young and old, who will owe it to your bounty that they have been able to serve the Republic not only with that general devotion that all citizens owe her for the countless benefits she secures us, but also with that trained intelligence and that perfected affection in which true scholarship should always culminate.

BOOK REVIEWS.

La Vie de Saint Patrice; Mystère Breton en trois actes. Texte et Traduction. Par Joseph Dunn, Professeur à l'Université Catholique de Washington. Paris, Champion; London, David Nutt. 1909. 8°, pp. xxxii + 265.

The revival of interest in hagiographical studies during the last few decades has not been without considerable profit to the historian. At one time it might have been found that critical science which had removed so many of the legends of saints and martyrs from the category of authentic history was going to result disastrously for the great mass of literature made up of *Acta* and *Vitae* and *Passiones*. That time has passed, however, and it is now generally recognized that all these various documents are of inestimable value as guides to the thought and culture of the period when they were composed, in fact that they represent the very kernel of the life of Western Europe in the middle ages. Faith and religion were then the well-springs of action and it was but natural for the people of that period, looking to Christ as the source of all the blessings they enjoyed, to make heroes of those whose distinction lay in having imitated Him most closely. One of those heroes of the faith whose life and deeds filled the popular imagination was St. Patrick, the national apostle of Ireland. It is manifest in view of the widespread missionary activity of the Irish in the time when the foundations of Christianity were being laid among the Teutons and the French that the name of St. Patrick would be widely known among those peoples, and one of the facts, which is emerging more clearly into the light of history as a result of better knowledge of the prominent part played by the Irish missionaries in the development and organization of European civilization, is that the fame of St. Patrick was by no means confined to Ireland and the Irish people. The learned labors of Delehaye are revealing the curious beliefs connected with the Purgatory of St. Patrick as they existed on the continent of Europe and the closer study of the early literatures of France and Spain show that St. Patrick was the subject of many curious compositions. Of a piece with these but in a different order is this

Breton play which Dr. Dunn has edited and translated. Here we have evidence of the manner in which the Bretons, congeners in blood and language to the Irish, had presented to them the life and deeds of St. Patrick. The play is published from a ms. which was transcribed about the end of the 18th or the beginning of the 19th century. The archaic language in which it is written points to a time of composition much anterior to this. In the Introduction Dr. Dunn discusses at length various questions connected with the manuscript which was never before printed, its authorship, date and literary value, etc. Though undertaken as a labor of love, the importance of the play and its literary excellencies do not evoke any extravagant praise and one feels that in such hands as those of Dr. Dunn the literary and historical value of such works as this will be appraised at their proper value. The most interesting portion of the Introduction is perhaps that which deals with the sources for this life of St. Patrick. The author points out its connection with many of the mediæval lives of St. Patrick which had an influence on the literature of the middle ages and comes to the conclusion that it may have been derived from the work known as *Flos Sanctorum Hiberniae*. Many interesting matters are discussed in this Introduction and it is no exaggeration to say that in it we have a step forward in the settlement of the question regarding the place which St. Patrick occupied in history and tradition as well popular as literary. The learned notes of a linguistic and philological character will of course commend the work to a class of readers who are not interested in its literary or hagiographical character. The play itself contains a wealth of interesting settings in which is shown the naïve faith of the people untroubled by any critical or chronological doubts. Dr. Dunn is very much to be congratulated on the excellent work he has achieved and it will no doubt be a source of pride to the Founders of the Chair of Celtic Language and Literature, at the Catholic University, that this work showing the influence of St. Patrick in other days and other lands, thus connecting more closely with the great streams of European civilization the Irish apostle and the Irish people, should come from the pen of the incumbent of that chair.

PATRICK J. HEALY.

Die Dauer der öffentlichen Wirksamkeit Jesu: Eine patristische exegetische Studie. Biblische Studien von Dr. Wilhelm Homanner, herausgegeben von Bardenhewer in München. Band XIII. Heft 3. Herder. Freiburg, 1908. 8°, pp. vi + 123.

Dr. Homanner undertakes in this work a fresh discussion of the old question regarding the length of Our Lord's public life. As a preliminary to the main question and because of recent publications on the Synoptic problem the author treats of the historicity of the Gospels in general and their witness to the chronology of the Life of Our Lord. The next section takes up the traditional views regarding the duration of the public life of Christ as found in the works of the Fathers and how certain conclusions are arrived at, namely, that if this question is to be solved at all the statements of the Fathers, varying as they do and derived entirely from the Gospel text, are of no assistance. Hence the solution must come from an examination of the inspired records themselves. This is the purpose of the last chapter, in which, besides dealing with the vexed question of the general chronology of Our Lord's life, the author discusses the theories of Van Bibber, Scott, Belser and others, and declares himself most unreservedly in favor of a period of three years or a little more as representing the time of Our Lord's active ministry.

PATRICK J. HEALY.

Die Versio Latina des Barnabas-briefes und ihr Verhältnis zur altlateinischen Bibel. Erstmals untersucht, nebst Ausgabe und Glosser des Griechischen und Lateinischen Textes, von Joseph Michael Herr. Herder, Freiburg im Breisgau, 1908. 8°, pp. lxxxiv + 132.

Besides being a valuable introduction to the Epistle of Barnabas and besides containing a wealth of textual and literary information, this work lays bare a new field of investigation in its discussion of this important question regarding the existence of an old Latin version of the Bible antedating the Italian and the Vulgate from indications found in the Latin version of the Epistle. It would perhaps be an exaggeration to say that the author has proved his

case, but at any rate he has raised some problems which will not be easily solved along lines far different from those he has indicated.

P. J. HEALY.

Zur Textgeschichte der Civitas Dei Augustins seit dem Entstehen der ersten Drucke, von Bernhard Dombart. Texte und Untersuchungen zur Geschichte der altchristlichen Literatur, herausgegeben von Adolf Harnach und Karl Schmidt. Band xxxii, Heft 22. Hinrich's, Leipzig, 1908. 8°, pp. 56.

The author of this interesting study did not live to see it published and this last contribution of his pen to historical science was issued by his friend Dr. Stählin. The work is a valuable aid to judge the value of the various printed editions of the *Civitas Dei*. One fact not generally known is brought out by the author, namely, that the first printed copy of the work is not that of Venice, 1470, but that of Subiaco, 1467. By means of a series of comparative tables the author calls attention to the various readings found in the different editions. Several special chapters are devoted to the history and sources of the various editions in which their interdependence is advocated and discussed, another chapter deals with the headings of chapters in the *De Civitate*.

P. J. HEALY.

Ten Personal Studies by Wilfrid Ward. New York: Longmans, Green & Co., 1908. Pp. xvii + 300.

These Essays by the Editor of the *Dublin Review* are something more than mere biographical sketches. They are psychological studies of some of the men who have figured in recent history, political and ecclesiastical. The subjects of the studies are Mr. Balfour, the three editors, Delane, Hutton and Knowles, Professor Sedgwick, Lord Lytton, Sir M. E. Grant Duff, Leo XIII, Cardinals Wiseman and Newman and Father Ryder. The study of Mr. Balfour is the most detailed in the Collection and as the subtitle "A political Fabius Maximus," suggests, explains the apparent inconsistencies, hesitations and contradictions of the ex-Premier's politi-

cal career on the theory of deliberate and on the whole justifiable "policy of dawdling with a purpose." The Essay on Leo XIII, while not so explicitly psychological, is a thoughtful study of the principal events of the reign of the late Pontiff, of those events, in particular, which marked the trend of the Pontiff's thought in matters philosophical and theological. We can hardly agree, however, with the author in describing certain enactments of Leo XIII as inspired by "His ideal of a universal reign of Thomistic philosophy." And incidentally, we may remark that it was not Leo but Pius IX who "added the North American" to the National Colleges already existing in Rome. Neither did Pope Leo found a University "at Baltimore" but at Washington, D. C. The study of Newman is, as one would expect, a sympathetic estimation of the qualities mental and personal of the great Tractarian. "Newman's sensitiveness to *fact*" is a happy phrase and describes an educational element in Newman's works which should not be overlooked in our theological curricula. The volume is full of suggestiveness and will, we have no doubt, be a valuable addition to the library of the thoughtful student of contemporary history.

WILLIAM TURNER.

Early Christian Hymns. Translations of the Verses of the Most Notable Latin Writers of the Early Middle Ages. By Daniel Joseph Donahoe. New York: The Grafton Press, 1908. Pp. xii + 271.

This is a collection of translations of the best religious songs of all the ages of the Latin Church. The hymns are arranged in chronological order according to authors, from St. Hilary down to Urban VIII. Each group is preceded by a brief sketch of the ecclesiastical poet to whom they are ascribed, and the whole collection is rendered easy of access by an alphabetical index of the Latin titles. All lovers of the fine old church songs, and especially the priest who has by his daily recitation of the Breviary grown to love the sacred psalmody of the Latin Church, will welcome this volume and will share the "exhilaration of spirit" which the translator experienced in performing what was evidently a labor of love.

WILLIAM TURNER.

Sermons by Rev. Reuben Parsons, D. D. Edited by Rev. J. H. Cronenberges, C. S. Sp. Philadelphia: John Jos. McVey, 1908. Pp. xiv + 462.

The late Dr. Reuben Parsons is well known to a large circle of readers in this country as a writer on Ecclesiastical History. In the volume before us he appears as a thoughtful and effective writer of sermons. The praise bestowed on these discourses by the Editor when he describes them as "solid in doctrine, substantial in thought, elegant in expression, eminently practical in aim," seems to us on the whole to be deserved. There are in all forty-three sermons in the volume. "Incredulity," "The Liturgy of the Mass," "Conscience," "The Primacy of the Pope," "God in the School,"—these are some of the titles and may serve to indicate the variety of the themes chosen.

WILLIAM TURNER.

1. **La Philosophie de Taine.** Essai Critique par Paul Nève, Docteur en philosophie. Paris: Lecoffre, 1908. Pp. xvi + 359.
2. **Leibniz,** Avec de nombreux textes inédits. Par Jean Baruzi. Paris: Bloud et Cie, 1909. Pp. 386.
3. **Les idées Morales de Chateaubriand.** 2me. éd. Par Maurice Sourian. Paris: Bloud et Cie, 1909. Pp. 96.
4. **Pensées** par F. De La Mennais. Avec une introduction et des Notes par Christian Maréchal. Bloud et Cie, 1909. Pp. 63.

The cause of Christian philosophy is being ably championed in French-speaking countries and during the last decade a very considerable service has been done to that cause by the publication of several series of philosophical works. The *Grands Philosophes*, edited by Abbé Clodius Piat, of the Institut Catholique, of Paris, is well known to students of philosophy, non-Catholic as well as Catholic, all the world over. The *Bibliothèque de l'Institut Supérieur de Philosophie*, of Louvain, though less restricted both in its scope and in the number of volumes published, is also well known. The latest addition to it is Dr. Nève's study of the philosophy of Taine. Less well known, though by no means less

deserving of recognition, are the Collections published by Bloud and Company, Paris, namely, *La Pensée chrétienne*, *Philosophes et penseurs* and *Chefs-d'Oeuvre de Littérature Religieuse*, to which the *Leibniz*, the *Chateaubriand* and the *De La Mennais*, the complete titles of which are given above, belong respectively.

1. The chief merit of Dr. Nève's critical essay on Taine is the successful attempt to show that in spite of Taine's oft-quoted rejection of Metaphysics, there is nevertheless running through his psychology, his ethics, his logic, and even his political theories what we may call a latent metaphysics, and, as documents recently published show beyond all doubt, he did not consistently live up to his determination to relegate metaphysical speculation to the region of poetic fancy. The author devotes twenty-six pages to a sketch of the life and a catalogue of the writings of Taine. He then takes up Taine's philosophy, dividing his exposition and criticism into two parts. The first is entitled "Causes," and includes metaphysics, cosmology, sociology, psychology, religious and political institutions and esthetics. The second is entitled "Norms," and includes ethics, logic, social organization, and the ideal in art. In a concluding chapter on the influence of Taine, the author shows that while what was erroneous in Taine's philosophy was tried and found wanting, what is of permanent value still influences the intellectual, moral, esthetic and political life of France.

2. M. Baruzi's *Leibniz* has first of all the merit of an original contribution to our knowledge of the doctrines of the great seventeenth century thinker. The work is enriched with numerous documents hitherto unedited. These are excerpts from mss. on theological and philosophical subjects, letters, etc. Leibniz said of himself "Qui me non nisi editis novit, non novit." It was well known that only a small part of his writings was edited during his lifetime. But no one until the year 1900 began to suspect what an immense amount of unedited material was at hand especially in the Archives of Hanover. The result of the study of this new material has been to transform our idea of Leibniz from that of a comparatively simple, in the sense of academically concise, thinker to that of a highly complex and exceptionally wideranging student of religion, science and literature, whose thoughts do not easily fit into any of the historian's categories of philosophical

systems. This is the impression which a study of M. Baruzi's volume conveys. The work will be read with great interest by students and teachers of the history of philosophy.

3. The author of the *Genius of Christianity* and of *Atala* wrote in answer to the criticisms of the latter work that so long as the critics admitted that *Atala* had the effect of making people love Christianity he was satisfied. On another occasion he formulated the maxim that it is more becoming and productive of better results to see in everything the beauty which exists everywhere and not to criticise the faults and defects which exist in everything human. This sane and salutary optimism was won in Chateaubriand's case by constant struggle with a natural disposition to pessimism which was aggravated by the circumstances of his early life. The story is admirably told in M. Sourian's volume, which is at once a biography of the mental life of Chateaubriand and a lucid exposition of principles which inspired his moral life. The account of the *Voyage en Amérique* will be found especially interesting.

4. The peculiar power of De La Mennais' poetic prose, the burning eloquence, the conciseness, the brilliancy, the mordacity of the style, the deep religious feeling, the heart of the man quick to respond to every note of suffering in nature and in humanity, mark off his *Pensées* from everything else that he wrote, and place them in a class by themselves, rendering them different from, if not superior to, every other contribution to that kind of literature. The collection contained in M. Maréchal's little volume belongs to the years 1819-1826, that is to the orthodox period of De La Mennais' career. The *Thoughts* are mostly on moral subjects, with occasional references to the problems of religion and philosophy, references which seem to have been occasioned by the line of thought of the *Essai sur l'indifférence*. For instance, "Knowledge serves only to give us an idea of the extent of our ignorance," "All men pretend to love the truth, and this is one of the greatest proofs of the obligation to love it truly." The editor's notes add much to the pleasure of reading these sometimes paradoxical sayings.

WILLIAM TURNER.

Modern Spiritism. A Critical Examination of its Phenomena, Character, and Teaching, in the Light of the Known Facts. By J. Godfrey Raupert. Second Edition. St. Louis : Herder, 1909. Pp. vi + 261. Price, \$1.25 net.

The contents of this book may for convenience be reduced to three parts: the facts, the theological hypothesis, and the philosophical hypothesis. By the facts we mean the phenomena, all of which are, to say the least, extraordinary: luminous appearances, phantom forms and faces, communications by word and writing from deceased friends and relatives, rising of tables, chairs, etc., off the ground, movement of bodies from one room to another, alteration of weight of bodies. To reject all these as so much "fraud" would be as rash as it would be foolhardy to admit them all, and give them full credence. One who has never witnessed any of them must be prepared to examine the authority on which each of them rests and should have the courage to reject or accept them according to result of his examination. Taking the ensemble of facts presented in the book before us, and examining the testimony adduced, we are forced to the conclusion that the trustworthiness of the witnesses is not always and in each case above suspicion. Mr. Raupert himself, when he wishes to show that the power behind the phenomena is not a disembodied human soul, demonstrates clearly (pp. 134 ff.) that many of the phenomena are open to the suspicion of fraud. But taking the facts as alleged, what are we to think of them? The author of *Modern Spiritism* does not hesitate to affirm his belief that they are manifestations of the power of evil spirits. He is, of course, entitled to that belief, and no Catholic can consistently maintain that the explanation is an impossible one. So long, however, as there is a possibility of some other explanation being true, we are not obliged to invoke the preternatural. Mr. Raupert's conclusion is not theologically unsound; but is it scientifically and philosophically, and above all, logically sound? His chief argument in favor of his explanation seems to be that the "intelligences" are fond of denying the fundamental principles of Christianity. So are many evil-minded men. Must we then conclude that the agnostic, the atheist, the sceptic "has a devil?" If the "sensitive" is capable of fraud is he not capable of impiety as well?

We turn, next, to the philosophical hypothesis which, as we

understand it, is not an alternative, but a supplement of the theological explanation. If we mistake not, the author holds that when the evil spirit is in control of the medium there emanates from the body of the medium some "psychic substance" which forms the "luminous appearance," and sometimes takes on human shape and features, is photographed, has its pulse felt, etc., and that as a consequence, the *weight* of the "sensitive," or medium, is diminished. We think we are not wrong in inferring that this is the philosophical faith of the author. He writes "What this psychic substance which can thus be extracted and manipulated by intelligence precisely is, from what portion of the body it is chiefly withdrawn, what other elements are superadded to it, we have no means whatever of determining" (p. 68). Now our chief objection to the book is that this theory of a "psychic substance" partly material, partly spiritual, is a very old error, long ago discussed, rejected and condemned by the best Catholic philosophers. It goes back to the earliest Neo-Platonic heresies; during the Middle Ages it assumed the guise of the *Mediator plasticus*; its ghost, if we may be pardoned the use of the word here, was finally laid by St. Thomas (see especially, *Quest. Disp. De Anima*, art. 10), and we doubt very much whether the definitions of the Councils of Vienne (1311), and Fifth Lateran (1515) and the Letter of Pope Pius IX to the Archbishop of Cologne (1857) do not by implication at least condemn the theory of a substance intermediate between body and soul.

One assurance we may give the author: so far as our experience goes, and so far as we have learned from men long engaged in the work of the ministry in the United States, Spiritism is not so much of a menace to our Catholic people as it is, apparently, in other countries. Our people have a natural, but not more than a normal, curiosity concerning the unusual, the weird, and even the preternatural. However, a conscious and explicit determination to have recourse to demoniacal agencies is a sin which our Catholic people abhor and is not likely to become prevalent among those who frequent the sacraments. Whatever be our explanation of Spiritism, we know that its moral dangers are great, and a people once warned against those dangers is in no need of additional deterrents.

WILLIAM TURNER.

L'église et le progrès du monde, par Charles S. Devas, traduit de l'anglais par père J.-D. Folghera. Paris : Gabalda et Cie, 1909. 12mo, 301 pp.

Professor Devas, well known for his scholarly studies in Political Economy, brought out in the spring of 1906 an apologetic work of great usefulness, entitled, *The Key to the World's Progress*. It is largely historical and sociological. An able survey of the various attempts to solve the world problem leads to the recognition of the Catholic Church as alone possessing the key to right progress and to the proper understanding of life. The distinguished author did not live to see the full success of his work. He died in the fall of 1906. But its value has been so widely recognized that a cheap paper edition was published last year by Longmans, Green and Co. There now appears with the date 1909 the above cited translation of this work by the French Dominican, Father Folghera. The version is well done, and ought to prove a popular addition to the rich store of religious literature in the French language.

CHARLES F. AIKEN.

Le védisme, par Louis de la Vallée Poussin. Paris : Bloud et Cie, 1909. 16mo, 129 pp.

This little book, by Professor de la Vallée Poussin, is one of a very useful and interesting series published by Bloud and Company, dealing with the history of religions. It is a popular treatise, based chiefly on the classic works of Barth and Oldenberg. It limits its scope to early Brahmanism or Vedism as it is often called, after the early Brahman sacred books known as the Vedas. In the short compass of 126 small pages, it offers a large amount of well digested information on the religion practised in India by the ancient Aryan invaders.

CHARLES F. AIKEN.

L'Enfance de Jésus Christ dans les Évangiles canoniques suivie d'une étude sur Les Frères du Seigneur, par le P. A. Durand, S. J. Paris : G. Beauchesne, 1908. 16°, pp. xli + 287.

Like everything else published by Fr. Durand, S. J., this study on "the Infancy Gospel" bears the stamp of genuine scholarship. Its main object is to vindicate the historical reliability of Matthew I-II and Luke I-II, III, 23-38; and, however short this study may be, we think that for the present, without new material, it will be hard to establish the historical character of those chapters on more solid grounds. Fr. Durand first proves their reliability by an appeal to the trustworthiness of both Matthew and Luke, as proven by the rest of their Gospels. Afterwards he examines the narratives in detail. The language and style of this charming little volume are as clear and simple as its contents are scientific. The author refutes the different objections, which, in both ancient and modern times, have been raised against the historicity of the wonderful events related in those passages. It stands to reason that, in this discussion, the Christian belief in the Virgin Birth, at the present day denied by so many non-Catholic scholars, receives that special attention which the subject deserves. Fr. Durand has no difficulty in showing the fallacy of the theories of Paulus, Strauss, Schmiedel, Harnack, Loisy, "Herzog," and others, who attempt to explain this early belief in the Virgin Birth so clearly expressed both in Matthew and Luke, without admitting its historical character. He moreover attempts to point out the sources from which the two Gospel writers drew their information concerning our Lord's infancy, and shows that even from a purely scientific standpoint, this history is most likely based upon the contemporary and direct testimonies of the relatives themselves of Mary and Joseph.

Fr. Durand is too good a scholar to pretend that, after his new publication on the subject, the first chapters of Matthew and Luke offer no longer any difficulty to the Bible student. He himself realizes certain difficulties much better than probably most of his readers will do. He even does not hesitate to call attention to those points, where thus far Christian Apologetics have not entirely succeeded in establishing the Christian contention. But although therefore, in a certain sense, the fortifications be not entirely finished, the reading of this little volume must needs impress its

readers with the impregnable character of the mighty wall which protects the Catholic faith on these points against all the attacks of modern historians and critics.

When we opened this new study on the Infancy Gospel there was especially one question on which we hoped the author would throw some more light. On page 11 Fr. Durand tells us that one can point out "le joint" or the place, where Luke, to make his narrative complete, ought to have mentioned the flight into Egypt. In our opinion the greatest difficulty in the Infancy Gospel is precisely that of finding room for the events related by Matthew in the narrative of Luke, where the holy family seems to go straight from Bethlehem or Jerusalem to Nazareth. We are sorry to say that Fr. Durand also, like so many of his predecessors, does not give a satisfactory solution of this difficulty.

The question of "the Brothers of the Lord" is discussed in an Appendix that covers sixty pages. Fr. Durand first gives the facts with which the readers of the New Testament are confronted. He then reviews the different explanations of those facts, which in the course of time have been proposed by Christian scholars. Finally, in a third and last little chapter, he draws his own conclusions. Whenever Fr. Durand declares himself convinced by the evidence at hand, the readers will find it hard to disagree with him.

However scholarly the whole little volume may be, there is not one page which we read with greater pleasure than p. 214 f., where Fr. Durand quotes Fr. de Grandmaison, S. J., and appeals to the "ensemble doctrinal" of our Catholic faith.

UNIVERSITY CHRONICLE.

Meeting of the Board of Trustees. The spring meeting of the Board of Trustees took place at the University, April 23. There were present the Chancellor, Cardinal Gibbons, and Archbishops Ryan, Riordan, Ireland, Farley, Glennon, and Moeller; also Bishops Maes, Harkins and Foley, Monsignor Lavelle, Messrs. Michael Jenkins, of Baltimore, Richard C. Kerens, of St. Louis, Walter George Smith, of Philadelphia, Charles J. Bonaparte, of Baltimore, and the Very Reverend Pro-Rector, Dr. Thomas J. Shahan. Among the most important decisions of the Board was to transfer the General Library of the University from its present quarters under the house chapel of Divinity Hall to the western half of the first floor of MacMahon Hall. The University Library numbers at present some 60,000 volumes. By this change of quarters space will be found for over 130,000 volumes, besides much better ventilation and light. The former quarters were becoming quite overcrowded.—The election of Rev. Dr. Charles F. Aiken as Dean of the Faculty of Theology was formally approved.

The K. of C. and the A. O. H. Endowments. Satisfactory progress is reported in the plans of the Knights of Columbus to create at the University an Endowment Fund of five hundred thousand dollars. With this generous sum it is intended to create fifty scholarships of ten thousand dollars each. The Ancient Order of Hibernians are also active in the establishment of a large number of scholarships at the University for the study of the Gaelic language and literature.

The Catholic Knights of America. At the recent meeting of the Board of Trustees progress was reported in the project of the Catholic Knights of America to endow a chair at the University.

The Rector of the University. The Very Reverend Pro-Rector presided at Philadelphia, Saturday, April 17, at the afternoon session of the Annual Meeting of the American Academy of Social and Political Sciences. He also preached at High Mass at the Cathedral the following Sunday. Monday evening, April 19, he attended the Annual Banquet of the State Officers of the Knights of Columbus at the Hotel Brunswick, Boston, where he replied to the toast "The Church in the United States," and took occasion to commend highly the magnificent act of Catholic faith by which the Knights have undertaken to add \$500,000 to the endowment fund of the University.

University Publications. Among the recent publications of the professors of the University we may mention *The Making and Unmaking of a Dullard*, by Dr. Thomas E. Shields, and *La vie de Saint Patrice*, a Breton mystery play, in three acts, edited and translated into modern French by Dr. Joseph Dunn. Rev. Cornelius T. Holland, of Providence, R. I., a licentiate of the University, has recently published *The Divine Story*, an adaptation of the Gospels for Sunday School use.—*The Parīśiṣṭas of the Atharvaveda*, edited by Dr. George M. Bolling, is being published at Halle, Germany.